THE

CHRISTIAN ADVOCATE.

AUGUST, 1826.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXIII.

Your attention will be occupied in this lecture, by two answers of our catechism—The first is—"Christ, as our Redeemer, executeth the office of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation."

This answer is chiefly to be regarded as introductory and preparatory to the three which immediately follow it, in which the offices of Christ are distinctly and particularly explained. There are, however, some things, of a general nature, which may, with more propriety and advantage, be considered here than elsewhere.

You will observe then, in the first place, that it is in his *mediatorial character*, that our Lord Jesus Christ is to be considered as exercising *all* the offices which have been specified. The mediatory office of Christ may be considered as a *general one*, which he always and invariably sustains, and of which the others are only several, or particular and constituent parts; that is, the office of mediator is never laid aside or suspended, but is always exercised by our Redeemer, when he acts as prophet, priest and king of his church.—"There is one mediator between God and man, the man Christ Jesus."

Observe in the next place, that there is a clear foundation for these several offices of the great Mediator, both in the scriptures and in the reason and nature of things. This has sometimes been denied, and even treated with contempt; as if to speak of Christ as the prophet, priest, and king of the church, was no better than theological jargon. Nothing, however, can be farther from the truth than this. Christ was expressly predicted to the ancient Israelites under each of these characters; and he actually sustains them in the work of our salvation. Moses foretold the coming of our Lord, under the character of a prophet, "The Lord thy God will raise up unto thee *a prophet*, from the midst of thee, of thy brethren, like unto me: unto him shall ye hearken." Accordingly our Saviour was recognised as being he of whom Moses spake. When the people had seen one of his miracles, they said—"This is of a truth that prophet that should come into the world:" and Peter, in the Acts, expressly applies the prediction of Moses to Christ.

Our Lord is also distinctly predicted as a priest, in the 110th

Psalm.—"The Lord hath sworn and will not repent, thou art a priest forever, after the order of Melchisedeck." This prediction is quoted and applied to Christ by the author of the epistle to the Hebrews; and a considerable part of that epistle is employed, for the very purpose of showing in what a superior manner our Lord sustained and performed the office of a priest.

Again. In the 2d psalm, which is a continued prediction of the Messiah and his acts, Christ is represented as the anointed and reigning king of Zion—"I have set my king upon my holy hill of Zion." Under this character the Messiah was, and indeed still is, looked for by the Jews—sadly mistaking, as they did and do, the nature of his kingdom, in supposing he was to be a temporal, and not a spiritual prince. Hence it was, that on one occasion they were about "to take him by force, and to make him a king."

You will be careful to notice that these offices of Christ, as mediator, relate to the state, character, and situation of mankind, *as sinners*--"The nature of our salvation required that it should be revealed by him as a prophet; purchased by him as a priest; and applied by him as a king. His prophetical office, therefore, respects our ignorance; his priestly office our guilt; and his kingly office our pollution, defilement, and thraldom in sin: Accordingly, as a prophet he is made of God unto us wisdom; as a priest righteousness; as a king sanctification and complete redemption."*

So also, in regard to the promises of God made to his people—"They are revealed by Christ as a prophet; confirmed by his blood as a priest; and effectually applied and fulfilled, by his power, as a king."†

And here it may be proper just to mention, that all these offices did never centre in any one person but in Christ alone.—In order, as it would appear, to shew the unequalled dignity of our blessed and glorious Redeemer, none of those who were typical of him, under the Old Testament, were ever clothed with them all. Melchisedeck was a king and a priest; Moses was a ruler and a prophet; Jeremiah was a priest and a prophet; David was a king and a prophet; but Christ alone was prophet, priest and king.

It is only necessary farther to remark on the answer before us, that Christ did and does execute these several offices, both in his estate of humiliation on earth, and in his state of exaltation in heaven. Having done on earth whatever these offices here required, he hath gone to heaven, there to sustain them in the kingdom and temple of God above. The manner in which this is done, is explained in the three following answers—to the first of which we now proceed.

"Christ executeth the office of a prophet, in revealing to us, by his word and Spirit, the will of God for our salvation."

The office of a prophet is, to reveal and teach the counsel and will of God. Of the nature of prophecy in general, it would lead me too far from the subject immediately before us, to speak particularly. Yet it is an important subject in itself, and does not occur again in the very compendious system of theology given in the catechism. In Buck's Theological Dictionary, a work to which you may easily have access, under the word *prophecy*, you will find an extremely well written article, which I would recommend to your careful perusal. In the mean time, some leading ideas on the subject, will naturally mingle themselves in the discussion before us.

My children, we owe it entirely to our Lord Jesus Christ, in his prophetic character, that we have a Bible. "He executes the office of a

* Fisher's Cat. altered.
† Idem.

prophet, (says the catechism) by revealing to us the will of God for our salvation"—in the first place, "by his word." The Holy Spirit, the third person in the adorable Trinity, is the immediate agent in making prophetic communications inwardly to the minds of men. Hence says the apostle Peter—"The prophecy came not in old time by the will of man; but holy men of God *spake as they were moved by the Holy Ghost.*"—But the blessed Spirit, who proceedeth from the Father and the Son, is considered, in this work, as the Spirit of Christ. This is expressly taught, or affirmed, by the very apostle just quoted—Attend carefully to the following passage. "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace which should come unto you: Searching what, or what manner of time, *the Spirit of Christ which was in them* did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." Here we see that it was *the Spirit of Christ*, which was in those holy men of God; who, in old time, spake as they were moved by the Holy Ghost.

You must observe that there have been three dispensations of the covenant of grace, Patriarchal, Mosaick, and Christian. Revelations were made to prophets and holy men, from the very time of the first apostacy. We are not told of the precise manner in which a communication was made of the threatening and doom pronounced on the tempter, nor of the gracious intimation given to our first parents immediately after the fall, that the seed of the woman should bruise the serpent's head: Yet we are explicitly informed of the fact, that these communications were made; and we have reason to believe, that the faith of our first parents in the intimation of a Messiah to come, was effectual to their salvation. We are expressly informed, in the New Testament, that Enoch, the seventh from Adam, was a prophet; and a part of his prophecy, or the subject of it, is given us. Divine communications, after this, were made to Noah, to Melchisedeck, to Abraham, to Isaac, to Jacob, to Joseph, and it is probable to several others, till the time of Moses.

Moses was the most eminent prophet of the dispensation to which he has given name. He wrote the first five books of the Bible, which from their number are denominated the Pentateuch. He has given us the history of the creation, of the fall of man, of the antediluvian world, and of the church up to his own time. It is of no consequence to know, if it were possible to know—which it is not—how much of this early history Moses might be able to give from authentick tradition; which, before the use of letters and during the long lives of the antediluvians, was doubtless much more accurate than with us at present. That much of these things was then known by tradition to others, as well as to Moses, there is no reason to question. But we are sure that the history of the creation itself could not be known to any mortal, but by a revelation from God: And if revealed, as it no doubt was, to Adam, Moses, who wrote under the guidance of inspiration, was preserved from all error, in the account he gave, both of this and of subsequent events. In whatever manner his information was acquired, whether by tradition or revelation, or both, the portion that has come down to us was just as much as God saw meet to be put on record. The whole, I repeat, was at least *verified* by an unerring revelation to Moses; so that all errors of tradition, if errors there were, were corrected, and an account, free from all inaccuracy, was thus secured, for the use of the church to the end of time.

After Moses there was a succession of prophets—with some intervals between the death of one and the appearance of another—till the time of Malachi; which was about 400 years before the birth of Christ. Prophecy then ceased till the time of John Baptist.

(*To be continued.*)

ON THE ATONEMENT.

No. VI.

My dear Brother,—Agreeably to promise, I am to show, in this letter,

III. That Christ, as our Redeemer, bore the *penalty* of the law, or endured the *punishment* of our sins.

It is admitted by the new school, that one person may *suffer* for another, but not that one can suffer the *punishment* due to another; and accordingly, while they affirm that Christ died and suffered for us, they strenuously deny that he was punished for us. "If," says one, "another person, of his own accord, offers to bear the *suffering*, which was due to me for my offences, he may do so. But it cannot be *punishment* to him. *Punishment* supposes *guilt*. He cannot take my actions upon himself, so that they shall become his own actions, and cease to be mine. He cannot become guilty without his own personal transgression. If he suffers in my place, therefore, his sufferings are not punishment to him."* This reminds me of the manner in which Dr. Fuller attempts to prove that the sufferings of our blessed Redeemer were not the punishment of our sins. It was done by the magic of a *definition*. His definition is this: "Punishment is natural evil inflicted for PERSONAL *guilt*." Admitting the definition to be correct, his point was gained. But suppose his definition to be altered so as to suit our taste, and to read thus: Punishment is natural evil inflicted for *personal*, or IMPUTED sin: and what then becomes of his argument? To the author of the argument in the above quotation we readily concede that *punishment* supposes sin; but we deny what he maintains, that it always supposes *personal* transgression. Jesus Christ, it has been proved, had the *sins* of his people imputed to him, and thus became subject to the punishment of them. By this we do not mean, that he took their actions upon himself so that they became his *own personal* actions, and no longer the actions of his people. The absurdity of such a supposition has already been exposed. He consented to have them so charged to his account, that the punishment of them might be justly required of him. To maintain that punishment, in all cases, supposes *personal* guilt, is as unreasonable as to maintain that a person can never become responsible for any actions but his own personal actions. This, however, the common occurrences of civil life will prove unfounded. It is well known, that when a citizen has incurred the penalty of a violated law, and being unable to pay the fine, is liable to imprisonment, a friend may release him by assuming his obligation and paying his fine. When this is done there is no transfer of moral character; and no one is so absurd as to imagine the transaction implies that the offender's friend committed the trespass.

A man is apprehended as a murderer. He is tried, convicted, condemned to death, and finally executed. It cannot be denied that this man has suffered the punishment due to murder. Afterwards his innocence is proved beyond dispute; what will result? Will you say he suffered no punishment? No punishment! What greater punishment could he have suffered? He certainly did die under the imputation of murder; and to expiate

* Dialogues on Atonement, p. 20.

the guilt of that horrible crime he was condemned. Surely then he suffered punishment. You may affirm, he suffered unrighteously; you may affirm, he was unjustly punished: but you cannot in truth say he was not punished; because it will for ever remain a fact that he did suffer death as the punishment of a crime. The language of inspiration confirms this reasoning. (See Acts, xxvi. 11. Prov. xvii. 26.)

The king of the Locrians enacted a law, that an adulterer should suffer, as the punishment of his crime, the loss of both his eyes. His son was the first transgressor. The father felt for his child; and the sovereign felt for the honour of his law. How were these conflicting feelings to be reconciled? How could the father spare his son and the sovereign maintain his law? He deprived the adulterer of one of his eyes, and he gave up to vengeance one of his own. Whatever judgment may be formed of the conduct of this ancient monarch, it cannot with propriety be denied, that he actually participated with his son in the *punishment* denounced against his offence; and it must be admitted that by this mode of executing the penalty of his law, as salutary an impression might be made upon the minds of his subjects as could have been made by depriving the culprit of both his eyes. None could afterwards doubt that he was determined to maintain his law, by inflicting its penalty on all offenders.

Having made these remarks on the general question, I offer in support of the truth stated at the beginning of this letter, the following arguments.

1. It follows as a consequence from what has been already established: for if Jesus Christ suffered as our *substitute*, in our room and stead, and if our sins were imputed to him, then the sufferings he endured were the *penalty* of the law, or the *punishment* due to our sins.

2. During a long course of ages this truth was typically held up to view in the daily sacrifices of the Jewish church; for it can hardly be denied that the animal victims were considered as dying in the place of the offerer, and as *symbolically* bearing his *punishment*. Now, the substance of this shadow was found in the great Antitype; Christ realized the idea that had been prefigured in the types.

3. The history of our Redeemer's sufferings proves that he endured the penalty of the law. His sufferings began at his birth, extended through his life, and terminated only in his death. He suffered from poverty and hardship, from slander and persecution. He suffered from men and devils, from earth and heaven, from the hands of his enemies and the hands of his Father. He suffered both in body and in soul. In the garden of Gethsemane such was his amazement and consternation, and anguish of spirit, that he said to his disciples, "My soul is exceeding sorrowful, even unto death;" and to his Father, "Father, if it be possible, let this cup pass from me." On the cross his sufferings were aggravated by every circumstance of shame and indignity that malice could invent; and to crown all, his Father hid his face from him, so that, in the bitterness of extreme sorrow, he exclaimed, "My God, my God, why hast thou forsaken me!" At last, having finished his awful sacrifice, he bowed his head and gave up the ghost.

Such were the Redeemer's sufferings; and it is natural to ask, Why did he suffer? To reply, he suffered *for us*, or he suffered in *consequence of sin*, is saying no more than Socinians will say. The scriptural reply is, Christ, by his sufferings, endured the *penalty* of a violated law, and thus satisfied Divine justice for the sins of men. But our brethren, while they affirm he satisfied *publick* justice, by his

sufferings, deny that he bore the penalty of the law. Their very nature, however, we think, evince the contrary.

For what is the penalty of the law? An inspired apostle shall answer the question: The *wages* of sin is death." Rom. vi. 23. By death cannot be meant simply the separation of the soul and body. This term is used in scripture in a variety of senses. It signifies any great calamity. Speaking of the plague of locusts, Pharaoh said to Moses and Aaron, "Intreat the Lord your God, that he may take away this *death* only." Exod. x. 17. It signifies circumstances of great danger: "The sorrows of *death* compassed, and the floods of ungodly men made me afraid." Ps. xviii. 4. It signifies great vexation or distress of mind: "And it came to pass, when she pressed him daily with her words, and urged him, so that his *soul* was vexed unto *death*, that he told her all his heart." Jud. xvi. 16. Death, by which the apostle expresses what is the wages of sin, is a word of large import. It comprehends all the pains and sorrows, labours and toils, sufferings and miseries, which wicked men endure, either in this world or in the next; for all these, together with the death of the body, constitute the wages of sin, or the penalty of the divine law, when inflicted on impenitent offenders. How manifest then is it that Jesus Christ bore this penalty! All the pains and sorrows, all the sufferings and miseries that the law could demand from *him*, as the *Surety* of his people, in order to make expiation for their sins, he actually endured; and at last terminated his humiliation and sufferings by dying on the accursed tree.

4. As the Old Testament exhibited *typically* Messiah's sufferings in this light, so the language of the New expressly ascribes to them this character. It speaks of them in terms so plain and decided, that it seems surprising how any can deny the truth now under investigation. The Son of God, the apostle tells us, "was made *under the law*, that he might *redeem them that were under the law*." Gal. iv. 4, 5. How was Christ under the law? Just as they whom he came to redeem were under it. Sinners are under the law, both in respect to its preceptive requirements, and its penal demands; they are bound to obey the one, and to satisfy the other: and so was the Redeemer under the law; he voluntarily obligated himself to obey all the precepts of the moral law, and to satisfy all its penal demands by enduring its curse. Moreover, as the church was under the ceremonial law, when he appeared in the world, he submitted also to this law and all its institutions; and, as a token of his subjection to it was circumcised, although, as a perfectly holy man, he could, on his own account, be under no obligation to observe it.

The correctness of this interpretation may be confirmed by a passage in the 40th Psalm, as explained in the 10th chap. of the epistle to the Hebrews. "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required. Then said I, Lo I come: in the volume of the book it is written of me, I delight to do thy *will*, O my God; yea, thy *law* is within my heart." By the *will* of God in the 6th verse, the Saviour doubtless means, as he explains it in the next member of that verse, the *law* of God. Now, he declares that he delighted to do this will, or to fulfil this law; or as the writer of the epistle to the Hebrews shows that this will or law of God referred especially to the Saviour's *sacrifice* of himself, or, in other words, to his *sufferings*, it will follow, that he considered himself under obligation to obey the divine law in this respect.—In pre-

senting himself as a sacrifice for sin he took *delight*, because it was *required* by the *law* of his God.

It appears, then, from these texts, that the Redeemer voluntarily subjected himself to the penal demands of the divine law; and consequently he was legally bound to endure its penalty. That he actually fulfilled his engagements and bore the penalty is plainly and unequivocally asserted by the apostle Paul. "Christ," says he, "hath redeemed us from the *curse* of the law, *being made a* CURSE *for us.*" Gal. iii. 3. Now, this seems so plain as almost to preclude any reasoning on it. The curse of the law was its *penalty;* and to say Christ was made a *curse* for us is equivalent to saying he was made a *punishment;* for what is the penalty of the law, but the punishment it denounces against transgressors? The meaning of the term *curse*, in the first part of the text, cannot be disputed; nor can any just reason be assigned for giving to the *same term*, in the second part of it, a different meaning. But when it is said that Christ was *made a curse*, our brethren contend the expression is *figurative.* Granted; but let it be remembered it is used to convey a very important truth. "The carnal mind," says the same apostle, "is *enmity* against God:" which doubtless is a figurative expression; for no one will believe he intended to teach that the mind of man is *really enmity*, in the *abstract.* Yet, in using this strong expression, he undoubtedly designed to inform us that the carnal mind is in a *state of real enmity* to God, highly and violently opposed to his holy will. And what less can the inspired writer mean, by saying Christ was *made a curse* for us, than that he *actually* endured the *curse* or *penalty* of the law for us? for if Christ did not bear the curse or penalty of the law, but *merely suffered* for us, it could not with any propriety be asserted he was *made a* CURSE for us; an expression than which the whole vocabulary of human language could not furnish one stronger.

Surely this is decisive scriptural testimony to the truth under discussion. But plain as it appears to us, our brethren endeavour by a forced interpretation of it to deprive us of its support. I shall not, however, interrupt the course of my argument, by introducing their construction in this place. It shall be attended to, when I take up their objections to our views of the nature of the atonement.

Beside these texts, many others bear testimony to the important truth, that the divine Saviour endured the penalty of the law, or bore the punishment due to our sins. The inspired writers no where teach that he suffered for sin *in general.* Sin, in the abstract, is a *mere name*, a *word;* and *if any* should say that Christ died for sin in general, or in the abstract, they would utter a manifest absurdity. The sacred penmen teach a very different doctrine. They teach us that Christ died for the sins of individuals; for sins really committed. "He was wounded for *our* transgressions; he was bruised for *our* iniquities." "He died for *our* sins." "Who was delivered for *our* offences." "So Christ was once offered to bear the sins of *many.*"

Such is the language of the inspired writers: and all these texts, by fair construction, will prove that the Redeemer submitted to the punishment due to our sins. The evangelical prophet asserts it in plain language: "The *chastisement* of our peace was upon him;" Isaiah, liii. 5. that is, the *punishment* (for this is the meaning of the term chastisement), the *punishment* of our sins necessary to procure peace for us with God, was laid upon him. President Edwards, treating on this subject, says, "His bearing the burden of our sins may be considered as somewhat diverse from his suffering God's wrath. For his suffering

wrath consisted more in the sense he had of the dreadfulness of the punishment of sin, or of God's wrath inflicted for it. Thus Christ was tormented, not only in the *fire of God's wrath*, but in the *fire of our sins;* and our sins were his tormentors: the evil and malignant nature of sin was what Christ endured immediately, as well as more remotely, in bearing the consequences of it."*

I think, my dear friend, I may now say that, by plain and decisive scriptural testimonies, the following points have, in this and the preceding letter, been proved; namely:

1. *That Jesus Christ was constituted the* SUBSTITUTE *of sinners.*

2. *That he was charged with the* SINS *of his people;* and,

3. *That he sustained the* PENALTY *of the law, or bore the* PUNISHMENT *due to their sins.*

It must then follow, conclusively, that his sufferings were a *real* and *full* SATISFACTION to Divine justice, and that he actually paid the PRICE of our redemption. How remarkable that passage in the epistle to the Romans! "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, his righteousness, that he might be *just* and the *justifier* of him that believeth in Jesus." Rom. iii. 25, 26. From this text it is a clear inference, that if Christ had not become a propitiation for sin; if his blood had not been shed for the remission of it, and he had not interposed to turn away Divine wrath from believers; if he had not brought in his righteousness, Jehovah could not consistently with the demands of his justice, have pardoned and justified any of our race: but that now, through the satisfaction made by the death of Christ to the demands of his justice, and that complete righteousness which he has wrought out, he can, in the remission of the sins of believers, and in their justification, display not only his boundless mercy, but his *inflexible justice.*

To you, my friend, and to me, it is matter of surprise, that our brethren do, in the face of such plain testimonies of scripture, assert that the Redeemer did not pay *any real price* for our redemption. I shall not here repeat the texts quoted in my fourth letter, (page 246) to show how frequently and expressly the inspired writers use this *very term*, and other cognate words. I would only ask, what language can be plainer? Is it figurative? Was not the blood of Christ *real?* Was not the church, the object of his purchase, *real?* Was there not a *real exchange?* Did he not *really* give his *life*, his *blood*, for his *people?* Are we not told that "to this end Christ *died* and revived and rose again, that he might be Lord both of the dead and the living?"

I shall close this letter with two extracts from the writings of President Edwards, for whom our brethren profess so great a veneration.

Illustrating the nature of the atonement by referring to the Jewish sacrifices, he says, "If there was nothing of true and real atonement and sacrifice in those beasts that were offered, then doubtless they were an evidence, that there was to be some other greater sacrifice, which was to be a *proper* atonement or *satisfaction*, and of which they were only the presage and signs; as those symbolical actions which God sometimes commanded the prophets to perform, were signs and presages of great events which they foretold. This proves that a sacrifice of infinite value was necessary, and that God would accept of no other. For an atonement that bears no proportion to the offence, is no atonement. An atonement carries in it a PAYMENT OR SATISFACTION in the *very nature* of it.

* Vol. viii. p. 526.

And if satisfaction was so little necessary, that the divine Majesty easily admitted one that bears no proportion at all to the offence, i. e. was wholly equivalent to nothing, when compared with the offence, and so was no payment or satisfaction at all; then he might have forgiven sin without *any* atonement."*

Again: "It cannot here be reasonably objected, that God is not capable of properly receiving any satisfaction for an injury; because he is not capable of receiving any benefit; that a price offered to men satisfies for an injury, because it may truly be a price to them, or a thing beneficial; but that God is not capable of receiving a benefit. For God is as capable of receiving *satisfaction* as *injury*. It is true, he cannot properly be profited; so neither can he properly be hurt. But as rebelling against him may be properly looked upon as of the nature of an injury or wrong done to God, and so God is capable of being the object of injuriousness; so he is capable of being the object of that which is the opposite of injuriousness, or the repairing of an injury. If you say, what need is there that God have any care for repairing the honour of his majesty when it can do him no good, and no addition can be made to his happiness by it? You might as well say, what need is there that God care when he is despised and dishonoured, and his authority and glory trampled on; since it does him no hurt?"† The president then goes on to prove, from the natural dictates of conscience, and from the light of reason, that Jehovah demands a reparation of the evil of sin, not merely because it is *injurious to the happiness of his creatures*, but chiefly from *regard due to his own insulted Majesty*.

Sincerely and affectionately,
Yours, &c.

* Vol. viii. p. 530, 531.
† Vol. viii. p. 532.

FOR THE CHRISTIAN ADVOCATE.

HOW SHALL WE MAINTAIN BOTH TRUTH AND CHARITY?

Who that possesses the real spirit of the gospel, and has any tolerable acquaintance with the history of the church, but must have wept over the unhappy contentions and divisions which have existed among good men, the true disciples and followers of Christ, from the time of "the sharp contention" between Paul and Barnabas, till the present hour? And is there no way of avoiding or preventing this evil; so reproachful to religion, so hurtful to its progress, and so destructive of the peace and comfort of Christians themselves? Unquestionably there is—We know assuredly that this evil will come to an end; for we have the promise, "Thy watchmen shall lift up the voice, with the voice *together* shall they sing; for *they shall see eye to eye*, when the Lord shall bring again Zion." Isaiah, lii. 8.

It may bear a question, whether, when this glorious promise shall be completely fulfilled, it will entirely destroy the distinctions which now exist between the various denominations of Christians; so that they shall all be called by one name, and be perfectly united in their religious sentiments and opinions. That there must be a unanimity, in all opinions which are either essential or highly important, seems indispensable to the fulfilment of the promise. But is it necessary, in order to "seeing *eye to eye*, and singing with the voice *together*," that there should be a perfect accordance of opinion in all minor points—in those things which all may regard as unessential, and of small comparative importance? It is believed not. A part of the perfection of Christian charity, to which men will then so happily approximate, may consist in this very thing—that they may, with entire brotherly affection, embrace those who differ

from them in some points of speculation, or habits of action. For it is not easy to conceive that such a difference as this can be altogether prevented, unless the whole human race should partake of the same education, and be placed in the same condition of life; nay, unless they should receive the same constitutional temperament—to influence, as it always will, in some degree, the system of affections, passions, and original cast of thought. It is difficult to believe that this will ever take place in this world; and assuredly it is not necessary that it should. Imperfect as the feelings of Christian charity and benevolence now are, we notwithstanding witness a few rare but lovely examples, both of ministers of the gospel and private Christians, eminently pious, but of different denominations and of varying opinions on the unessentials of religion—loving each other with great cordiality; holding occasional intercourse with each other in delightful conversation on the great topicks of practical piety; rejoicing in each other's success in all efforts to promote the gospel; aiding those efforts, so far as they conscientiously can and their means will permit; and joyfully anticipating the happy meeting which they mutually expect to have with their Christian brethren, in the mansions of perfect concord, purity and peace. Only suppose mankind *in general* to have a good portion *more* than these exemplary Christians possess of their temper and spirit, and that additional approximation of sentiment which, without reaching to perfect union, such a temper and spirit would certainly produce, and we imagine a Millennium, as perfect probably, as any that will ever exist on earth.

The preceding thoughts have arisen in the mind of the writer, in meditating on the question which is expressed in the title of this paper —how shall we maintain both truth and charity? It is believed that an answer to the question is intimated in the suggestions already offered. Let every individual hold *firmly*, every thing, essential or unessential, important or unimportant, which he believes to be truth; as no doubt will be done in the Millennial age. But let every man distinguish between what he considers as essentials and nonessentials, or as important and unimportant; and let him, with something like the charity of the glorious period to which Christians look forward, love those from whom he differs in smaller matters, rejoice in their joy, and wish well to their endeavours to promote the Redeemer's kingdom—In this manner he may maintain both truth and charity.

It will readily be perceived that the writer is no friend to that misnamed charity which places all religious opinions on a level, and holds that it is no matter what a man believes. No truly; he is not only no friend to such a charity as this, but he can have no fellowship with any one who is. He believes that there are essential truths and doctrines in religion, and that he who rejects these rejects religion itself; and is entitled to no other charity than that which consists in praying for his conversion from the error of his ways, and in doing all that is practicable to promote it. The writer farther believes, that there are truths and doctrines in the revealed system of Theology which, although they may not be absolutely essential to salvation, yet are highly important—so important that they must not, and by a truly conscientious person, cannot be compromised—They must be retained and provided for, in a system of church fellowship and ecclesiastical order. The writer believes it to be a very weak and superficial remark, however common, that we should be willing to have church communion on earth with all those whom we hope to meet in heaven.

In heaven, we know that harmony of opinion will be complete, and that God will be worshipped and enjoyed without the intervention of ordinances. On earth the opinions, even of very good men, at least in the present age of the world, may be, and often are, so discordant that they cannot walk together in comfortable church fellowship and ecclesiastical order, because they are not agreed—They are not agreed in regard to the nature of some ordinances, the proper recipients of these ordinances, and the best mode of their administration. They are not agreed how a church may best be constituted, organized, officered, and governed. Hence it is found more comfortable, more conducive to peace and edification, for these good men to look out, severally, for those with whom they can harmonize with the greatest cordiality, and form bonds of union with them, and leave others to do the same—It is surely more eligible to do this, than for the whole to be amalgamated into one mass, in which, although every constituent part is somewhat seasoned by Divine grace, there still are so many discordant materials, that close and solid union, with all its beneficial effects, can never take place.

It is undoubtedly true that good men must often "agree to differ," in regard to non-essential and unimportant points in a religious system; and that there may be, and frequently has been, a faulty extreme of narrow mindedness and tenaciousness, relative to things of little or no moment. As to this, no specifick rule can be given. The whole matter must be left to the influence which various degrees of knowledge, of a truly charitable and Christian temper, and of intercourse with different religious sects or denominations, will always have on different minds. Some will find it easy and pleasant to wave, as unimportant, what others cannot with a good conscience regard in this light. Still, it should be remembered, that no man is at liberty to treat as *falsehood*, any thing that he believes to be *truth*. He is to hold *all* truth *as truth*—Yet while he does this, and while he allows his brother the equal privilege of doing the same, the two may and ought to look out for the truths in which they are agreed, and if they find that these embrace all that they think essential, and much moreover which, though not essential, they deem important, so that the points which remain are comparatively of very inferior moment, they may and will cordially love each other; and will have with each other that fellowship, or *communion of saints*, which consists in cherishing the same holy affections, desires, pursuits and expectations.

In pursuing the train of thought which is now before the reader, the writer has had constantly in his eye, the ultimate resolution of the following questions—Ought Christians of different denominations, who regard each other as holding the *essentials* of religions—and especially if they mutually consider each other as holding almost all that is *important*—to endeavour to amalgamate with each other, so as to break down all visible distinctions, be called by one name, and act together as one body? Or will they better consult their own peace and edification, and more promote the cause of God in the world, if, while they retain and carefully cultivate the spirit of brotherly love, and aid and encourage each other in doing good, they maintain their separate standings, and distinctive characters as religious denominations? The writer answers decisively in the negative, to the former of these questions; and in the affirmative to the latter—with a reservation for some distinction or explanation. He explains thus—If the differences between religious denominations

are found, on examination, to be only nominal and not real; or if in any respect real, still in the estimation of all concerned of very small practical import, the amalgamation of such sects may be advisable. Yet even in this case, there should be no precipitancy, no forcing of a union—The parties should continue separate till they, in a sort, imperceptibly fall into one: otherwise alienation, and not genuine harmony, will probably be the result. The human mind cannot be forced, it must act spontaneously: and this is more sensibly true with conscientious persons than with any other; and on the subject of religion it is the most sensible of all—In regard to the expediency of amalgamation, there is likewise another consideration that deserves a very careful attention. It is, whether amalgamation will not produce a body too large for the greatest efficiency. It is unquestionably true that, to a certain extent, "Union is strength." But it is equally true, that beyond a certain extent, "Union is weakness." The Roman empire fell by its own weight, and the Romish church—happily for the world—lost much of its influence, because it could not act with energy from its centre to its extremities—"Fas est ab hoste doceri." When any church, however pure, extends over such a range of territory that it cannot act with vigour, it would be advantageous to divide the body—To divide it, not as to doctrine, discipline, forms or feelings, but so that each part should act separately. In this event, a provision should be made for correspondence, and, in certain cases, for concert and co-operation. Correspondence, concert and co-operation, among religious bodies where there is unity of sentiment, may be carried to any extent whatever; but amalgamation, to be efficient, must be limited.

(*To be concluded in our next.*)

From the Christian Observer for April, 1826.

BISHOP KENN'S MIDNIGHT HYMN.

MY GOD, now I from sleep awake,
The sole possession of me take;
From midnight terrors me secure,
And guard my heart from thoughts impure.

Bless'd Angels, while we silent lie,
You hallelujahs sing on high;
You joyful hymn the Ever Blest,
Before the throne, and never rest.

I with your choir celestial join,
In offering up a hymn divine:
With you in heav'n I hope to dwell,
And bid the night and world farewell.

My soul, when I shake off this dust,
LORD, in thy arms I will entrust;
O make me thy peculiar care,
Some mansion for my soul prepare.

Give me a place at thy saints' feet,
Or some fall'n angel's vacant seat;
I'll strive to sing as loud as they,
Who sit above in brighter day.

O may I always ready stand,
With my lamp burning in my hand!
May I in sight of heav'n rejoice,
Whene'er I hear the bridegroom's voice!

All praise to thee, in light array'd,
Who light thy dwelling-place hast made;
A boundless ocean of bright beams,
From thy all-glorious Godhead streams.

The sun, in its meridian height,
Is very darkness in thy sight:
My soul, O lighten, and inflame,
With thought and love of thy great name.

Bless'd JESU, thou, on heav'n intent,
Whole nights hast in devotion spent;
But I, frail creature, soon am tir'd,
And all my zeal is soon expir'd.

My soul, how canst thou weary grow,
Of antedating bliss below,
In sacred hymns, and heavenly love,
Which will eternal be above?

Shine on me, LORD, new life impart,
Fresh ardours kindle in my heart;
One ray of thy all-quick'ning light,
Dispels the sloth and clouds of night.

LORD, lest the tempter me surprise,
Watch over thine own sacrifice;
All loose, all idle thoughts cast out,
And make my very dreams devout.

Praise GOD, from whom all blessings flow;
Praise Him, all creatures here below:
Praise Him above, ye heav'nly host;
Praise FATHER, SON, and HOLY GHOST.

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

THE SPIRITUALITY OF GOD.

The importance of speculative opinions upon religious subjects, is much greater than is generally imagined. Men possessed of a revelation from God, are evidently under obligation to believe the truths which that revelation contains. Apart from this consideration however, the nature of some of these truths, and our deep interest in them, render correct opinions concerning them, peculiarly important. The character of God, for instance, is a subject which demands our most careful attention, and concerning which, no error can with propriety be esteemed slight or unimportant. As God is possessed of every possible perfection, surely it is no light matter to entertain any notion which is derogatory to his character. Voluntary ignorance and careless misconceptions upon this subject, are incompatible with that reverence for God which right reason dictates and true religion inspires.

Upon this subject, however, solemn and important as it is, men are peculiarly prone to err. Here the weakness of their minds and the wickedness of their hearts, conspire to lead them astray. The idea of a being of immaculate holiness, and of inflexible justice, to whom we are accountable, is too alarming to the sinner conscious of his guilt, to be cordially received. The natural man does not like to retain God in his knowledge. And besides this unwillingness to conceive aright of God, men labour under a mental debility, with regard to this sublime subject of contemplation. To conceive of a real existence, infinite and immense, possessed of no form and confined to no place, requires a vigorous mental effort—an effort from which the human mind is prone to recoil, and to rest upon something more palpable and commensurate with its powers.

The history of our race, even when placed under circumstances the most favourable to mental elevation, affords lamentable evidence of the truth of these remarks. The world by wisdom has never known God. The light of science, which burned so brightly in ancient Greece and Rome, served only to render more distinctly visible, the moral darkness which brooded over those polished nations. The genius of Homer, which upon most subjects soared with a vigour and glowed with a brilliancy seldom equalled, and perhaps by uninspired man never surpassed, was bewildered amid the mazes of their mythology, and has wrought into immortal verse the most childish and impious fables. The finest productions of the chisel and the pencil, although they were evidently conceived by minds tenderly alive to the sublime and beautiful of nature, and were almost quickened into life by the magic touches of genius, were executed by gross idolaters; and many of them were consecrated to an impious and grovelling superstition. The Bible has ever been the only source of *rational religion.* The character of the Deity as it is drawn in the holy scriptures, exhibits the sublimest conception that the human mind ever formed. To the Supreme Being the sacred writers have attributed every excellence, natural and moral, and from him they have removed all imperfection, even in its slightest degrees.

Men destitute of this revelation from God, have not only been prone to misrepresent his character or attributes, but have almost universally misapprehended his very nature or essence. The traces of the notion of the spirituality of God, which are discoverable in the various systems of Paganism, are few and faint;

while the grossest idolatry forms the leading feature of the most of these systems. The most refined nations "have changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." Even the chosen people of God, whom he awed and instructed by the solemn scenes of Sinai, were strangely inclined to this gross and fundamental error. Scarcely had the thunder of the second commandment died upon their ears, when they were stupid and presumptuous enough to attempt to represent by a golden calf, that being of whom they had seen no similitude, and whose very voice had thrilled them with insupportable terror. And during the succeeding period of their national existence, their faithful historian has recorded their repeated relapses from the true religion, into the idolatry of the surrounding nations. There have also been men, who under the still clearer light of the gospel, have adopted and promulgated erroneous opinions upon the spirituality of God. Even Milton, as appears by his lately discovered work, notwithstanding his familiarity with the lofty representations of the scripture, was led by a very fallacious principle of interpretation, to adopt the views of the humanitarians, and to conceive of the Deity as incumbered with materiality, and limited by form.

Still, however, the spirituality of God, is evidently a doctrine both of natural and revealed religion. The opinions of the anthromorphites, or humanitarians, are plainly at variance with all our notions of the absolute perfection of God. For surely it is rendering God *imperfect*, to ascribe to him any of the qualities of matter. If God is possessed of a bodily form and of material limbs, he is not in his essence *immutable*. It is true that his omnipotence might secure him from being affected by any external cause. This, however, would be to make his immutability the result of his power, and not one of the properties of his essence. The opinions in question are also irreconcilable with the *immensity* and *omnipresence* of God. As impenetrability is one of the essential properties of matter, if God is possessed of a body, he cannot be present in that portion of space which is occupied by any other body. To form a conception of God, therefore, as possessed of a bodily form, is profanely to limit and circumscribe his immensity.

The spirituality of God is taught in the scriptures, both implicitly and expressly. Many of the perfections which are therein ascribed to him, necessarily imply this doctrine. And the apostle Paul distinctly announced from Mars' Hill to the idolatrous Athenians, that "forasmuch as they were the offspring of God, they *ought not* to think that the Godhead was like to gold, or silver, or stone, graven by art or man's device." He is styled the "invisible God." "Who only hath immortality—dwelling in light which no man can approach unto, whom no man hath seen or *can* see." 1 Tim. vi. 16. And our Saviour, according to the record of the apostle John, expressly asserted that "God is a spirit." John iv. 24. It is true that Socinus has attempted to pervert this plain assertion, but his crude criticism has been ably exposed by *De Moore*.

Holy men of old, are indeed said to have been favoured with visions of God. God at times seems to have manifested himself to them by significant emblems; or to have impressed upon their minds an ecstatic sense of his immediate presence and of his exceeding greatness. At other times, the Word which was God, which was made flesh and dwelt among us, appears to have assumed a human form, and to have given intimations of his future incarnation. A scene of this kind is recorded in the thirteenth chapter of Judges, where Manoa is expressly

said to have "seen God." Thus also the Lord—Jehovah—(whose name is incommunicable to his creatures) seems to have appeared to Abraham in the plains of Mamre. Gen. 18 chap. It is moreover true, that the vision of God is promised to his people as the consummation of their future blessedness. But this may imply nothing more than a clear perception and the full enjoyment of God. Thus in the language of scripture, to "*see life*," is to possess or enjoy life. There is no doubt however, that the promise will be more literally fulfilled in the mansions above; and that the glorious character of the invisible Father, will be seen beaming in the face of his incarnate Son, who is the brightness of his glory and the express image, or exact representation, of his person; the sight of whom will diffuse through the throng of the blessed, the most rapturous felicity.

Again—We are informed that man was created in the image, and after the likeness of God. The image of God, however, in which man was created, we believe to have consisted chiefly in knowledge, righteousness, and true holiness; and to have been of such a nature, that it was capable of being effaced; and accordingly we believe that it has actually been effaced by sin. These sentiments, we think, are clearly implied in the exhortations of the Apostle Paul, contained in his Epistle to the Colossians, iii. 10, and in that to the Ephesians, iv. 24. The Anthromorphites found their principal argument upon the fact, that the actions and members of the human body are expressly ascribed to God in the Scriptures. While this is granted, it is contended that such expressions are manifestly figurative; because a literal interpretation of them would contradict some of the plainest doctrines of the Bible, and some of the clearest principles of reason. The adoption of such forms of speech is perfectly consistent with the vivid and figurative manner of the sacred writers; nay, it was absolutely necessary that, in describing the character and actions of God, they should adopt this *anthropopathy*—this language adapted to human passions and actions. Men, however sublime the subject upon which they are addressed, must be addressed in the language of men. Of the mode of the Divine subsistence, of his pure essence, of his spiritual nature and actions, we cannot distinctly conceive; much less have we language to describe them. All those terms which we apply to the phenomena of our own minds, are metaphorical, and were originally confined to objects of sense. "Immateriality supplies no images, we cannot show spirits acting without the instruments of action—we *must* therefore invest them with form and matter, when we would discourse of them." It is clear, therefore, that nothing ought to be inferred from these figurative expressions, which is inconsistent with the more *explicit* language of Scripture. These expressions are, moreover, incapable of that construction for which the Anthromorphites contend. For though the sacred writers have ascribed to God some of the members of the human body, yet they have, at the same time, attributed such properties and qualities to these members, as are utterly inconsistent with the properties of matter. While God himself is clearly represented as omnipresent, his eyes discern the operations of the *spirits* of men, and to his ears, their *thoughts* are audible.

But it may be asked; Of what practical importance is this mysterious doctrine? Is it not a subject apt to excite arid, barren, and sceptical speculations, rather than the genial glow of contemplative piety? What new light will investigations upon this subject probably shed upon the real nature or essence of God? Ought we to venture, with the short line of human reason, to

sound this fathomless depth? Would it not be safer and more reverential, to acquiesce in a quiet indifference upon this subject, than to pry into it with inquisitiveness? "Can we by searching find out God? Can we find out the Almighty to perfection? It is as high as heaven, what can we do? Deeper than hell, what can we know?"

To these suggestions it may be replied, that although God is exalted infinitely above our comprehension, and although our thoughts and speculations upon his being and character ought to be tempered with the deepest humility and awe, yet it cannot be inconsistent with our duty towards him, diligently to examine the revelation, which he himself has given us, of his own nature and character. On the contrary, a willingness to remain ignorant of any of his perfections, betrays a want of esteem and reverence for the greatest and best of Beings. It is to be feared that many persons, through ignorance and inattention, dishonour God by entertaining unworthy thoughts of him, as much as by habitual forgetfulness of his presence. And although until death, at least, we must remain entirely ignorant of the essence, or peculiar nature of God, (as indeed of every thing else) still, we ought carefully to entertain the most exalted sentiments with regard to his character, both natural and moral. This is a material part of that *spiritual* worship which we owe him. If then God has revealed himself to be *a Spirit*, it becomes a high moral duty to believe him to be such; and to aim at as distinct an apprehension of this revealed truth, as it is possible for us to attain. Nor will the distinct apprehension, cordial belief, and frequent contemplation of this truth, have the least tendency to diminish our reverence for God, or to encourage a presumptuous curiosity with regard to his character. On the contrary, having by these means become more deeply impressed with the idea of his mysterious and incomprehensible nature, we shall be led to distrust the mere light of reason, and more highly to prize that of Divine revelation. Much of that crude, as well as unholy speculation, in which some men indulge, about the inconsistency of the plurality of persons with the unity of essence in the Deity, seems to arise from gross conceptions of this incomprehensible essence. And undoubtedly, indistinct and erroneous views of the spirituality of God, must have formed the first step, in the fatal progress of men from the pure Theism of Adam and of Noah, to all the absurdity and impiety of Polytheism and idolatry. Mr. Locke has remarked that, "though few profess themselves Anthromorphites, yet we find many among the ignorant, of that opinion." And perhaps the figurative representations of the Deity which the sacred writers have necessarily adopted, although they are remarkably expressive and lofty, may have a tendency to engender in the debased minds of men, some indistinct and half formed views of this kind. Especially in the solemn duty of prayer, there is a propensity in the human mind to embody the object of its addresses, and thus to worship a mental image. We conclude, therefore, that the spirituality of God is an important doctrine of Scripture; and that, as on this subject we are peculiarly exposed to error, we ought to be peculiarly careful, lest we herein dishonour the living God. Our conceptions of him will indeed always be *inadequate*, yet still, as far as they extend, they may be *just*. He who grows in spirituality and holiness of temper, will increase in right apprehensions of the infinite and holy God; and will be making a happy advance, in preparation for that blissful state, in which "he shall see as he is seen, and know as he is known." Q. S.

TRAVELS IN EUROPE FOR HEALTH IN 1820. BY AN AMERICAN CLERGYMAN, OF THE SYNOD OF PHILADELPHIA.

(*Continued from p.* 258.)

Bagnieres, July 13, 1820.

My dear Friend,—My last, was dated from Toulouse; where I remained but a short time after I wrote you. I was very anxious to get on to this place, in hopes that here I might receive what I have been wandering in pursuit of—hitherto with small success. This anxiety was increased, from a sensible falling back in my health, experienced during the short space of eight days spent at Toulouse. I presume this is to be imputed to the very unfavourable weather, principally cold, damp, and windy, which filled up the period of my stay there. On the morning of the 19th of June, I again mounted the Diligence, at early dawn, and set off for this place; which is about ninety miles distant from Toulouse. For the privilege of seeing the country, I took my place with the *conducteur* in the cabriole, which is a seat in front of the coach, on the outside. But in truth, my feeble spirits rendered me very indifferent to all that was to be seen. Though fortified abundantly with flannel, and wrapped in my great coat, I suffered a good deal with cold, until 10 o'clock. Doubtless, my deficiency of animal heat was much the cause; and doubtless, to this same cause ought to be imputed, in good measure, the evil report I have made, and feel disposed to make, of the cold and rawness of the French climate, in the months past. I think it fair to set myself down, as ill qualified to judge in the case. Very likely an Englishman, (and it is from Englishmen chiefly, I believe, that we have received our information on the subject of the French climate) in robust health, accustomed to the damp and chill atmosphere of his native island—his mind cheered with the variety and novelty presented during his travel, and perhaps occasionally elevated with the abundance of good wine, every where to be had at a cheap rate—would make report of the climate of this country, just the reverse of what my feelings would dictate. They who would judge and act correctly, ought to guard against being the dupes of their feelings, in more things than climate.

Our first day's travel was through a fine country—level and fertile. The roads, like all the main roads I have seen in France, very fine. While the sun was yet some hours high, we stopped for the night at St. Ganden's, which is, I think, a handsome place. The next day, as we approached the Pyrenees, we got into a hill country,—poor and ill cultivated. Here I saw more woods than I have any where else seen in France. We passed some orchards of chesnut trees, planted in rows, exactly like apple trees with you. We passed through a number of towns and villages, many of which were very shabby, and indicated no improvement for generations past. At one large market town, where the stage made some delay, I was gratified with the exhibition of a fair, such as is common in European towns; but the first that has happened to fall in my way. It presented a new scene, and one that was not a little amusing. The whole place was gorged, with variety that was endless; through which you could scarcely make your way. At one part, the townspeople had their stalls, exhibiting every kind of goods and merchandise, which the country people might need to carry to the country. At another place, every thing that was movable, seemed gathered from the country into the town—horses, cows, sheep, and hogs, grain of all kinds, implements of husbandry, and marketing of every description—All was bustle and ac-

tivity, buying, selling, and bartering, with a hubbub of noise and strangeness of language, which made me think of ancient Babel. But the item of greatest curiosity, was the uncouth appearance of the outlandish multitude; the entire opposite of the polish and refinement, usually considered characteristick of French people. The great majority were women, whose swarthy complexions and toil-worn features, made me feel for the degraded state of their sex. Their dress was of the coarsest fabrick. Their heads were covered with hoods of woollen cloth, from which a cape descended half a yard long, around the shoulders; while the face was without an atom of protection from the sun or wind. The men were dressed in a style equally distant from modern taste. On some of them I observed hats with small crowns, just the shape of the head, and large brims, held by loops attached to the crown; such as I recollect to have seen in our country, near forty years ago. The principal French people known in the United States, are, I suppose, from Paris, or from the cities and country on the sea-board, who have taken their habits of dress and behaviour from the capital. To judge of all French people from this sample, would be an egregious mistake. Nothing, it seems to me, is farther from refinement of manners and appearance, than the half barbarous population which I have seen collected at this and other places, on this route. Improvement of every kind must progress extremely slow, among a people greatly deficient in education and traveling; and among whom strangers seldom mingle. Even their language will undergo little change. Hence the dialect of these distant provinces is so entirely different from modern French, that it is almost another tongue. Even Frenchmen, from other parts, unless they have learned it, do not understand it. No doubt the priesthood, who watch so diligently against every appearance of innovation in religion, have an unhappy influence in retarding improvement in other particulars.

About the middle of the afternoon we arrived at Tarbs; which is really a handsome town, of considerable size. It appears more modern in its construction than most towns I have passed. The streets are wide and airy. A fine stream of water, called the Adour, passes through it. The range of the lofty Pyrenees, whose dark blue summits had risen to our view in the distant horizon a good while before, appeared here quite at hand, towering to a majestick height. At Tarbs the publick stage stopped; and a fellow passenger, whose residence is at Bagnieres, and I, procured a hack, which brought us on here about sundown. Bagnieres is about ten miles from Tarbs, up a valley of great beauty and fertility; which is formed by an opening in the mountain, and which gradually narrows as it proceeds, until at the town of Bagnieres, it is scarcely half a mile wide. You will readily conceive, that alone, dispirited, and without an individual who feels the slightest care for me, taking up a temporary residence at every new place, must be attended with some unpleasant feelings. So I find it; and particularly so on my arrival here, where I had but one letter of introduction, and that to a Roman Catholick family, from whom I expected very little. It was evening when I arrived, and seldom have I found myself in a more cheerless mood, than when, after moping about the hotel till dark, I retired to my chamber, there alone, to ruminate on the past, the present, and future. But it is worth while to be in any situation of trial and privation, in which Providence may place us, for sake of the advantage to be derived from exercising the faith, which the Divine promises

always warrant. It is worth while to be a stranger in a strange land, for sake of knowing the consolation which results from laying hold on that great Being, who hath promised "to preserve the stranger," as well as "to relieve the fatherless and widow." Could I have improved it rightly, this is a source of comfort always at hand, and always adequate to the exigency of the case.

The next morning I was introduced by the landlord to an English captain, living on his half-pay, as he represented himself, who stayed at the hotel. He manifested nothing of the reserve I have generally found in his countrymen at first acquaintance. Having learned the object of my coming to Bagnieres, he tendered his services with the utmost frankness, and proceeded, forthwith, to take me under his direction. Before I had expressed any wish on the subject, he had sent for a physician, to prescribe relative to the water I should drink, and where I should bathe. Very soon I became quite disgusted with him. His appearance strongly indicated a broken down character; and his conversation was mingled with so much profanity and obscenity, as rendered it utterly abominable. His physician I suspected to be a *bon* companion of his own. He had been an old surgeon in Bonaparte's army. As soon as possible, without giving offence, I disengaged myself from both. After hearing the prescription of the physician, I gave him a small fee, which was received very gratefully—intimating at the same time, that if I wished farther consultation, I would send for him. I afterwards consulted another physician, whose standing I had first ascertained, relative to taking the waters, and from whom I received a very different prescription.

By means of information received from Dr. Thomas of Toulouse, I have found out an apothecary who speaks English, and whose house is as pleasantly situated as any in the place. With him I have hired a furnished chamber, for which I pay four dollars per week; and in addition, the market cost of what is brought to my table—the cooking being done in the family, without charge. Such is a common custom of the place. A great part of the inhabitants of the town receive their principal subsistence, by hiring out their chambers, furnished, to strangers who come to take the waters; and those who occupy them, have their victuals cooked in the house; or they repair for their meals to *restaurateurs*, or eating houses, with which the place is well provided.

I have been here now four weeks, and notwithstanding the dejection and ill bodings in which I was rather disposed to indulge at the outset, find myself more comfortable than I have been at any period since I have been in France. Through Mons. Camus, the apothecary, at whose house I stay, I have become acquainted with an Irish lady and her family, the widow of a rector in the Episcopal church, who resided in Dublin. Her oldest son, who is here also, is studying divinity. In this good lady and her agreeable family, I have found such society as I needed. As there is no Protestant worship to attend on the Sabbath, I have been allowed to exercise something like ministerial functions, in giving exhortation, and performing worship, every Sabbath afternoon in her house. Through her son, I have become acquainted with an English gentleman, of the mercantile class; who, for sake of society, has left his former residence, and taken a chamber in the house with me. He speaks French, is moral, sensible, and very complaisant. Besides, his untiring loquacity, in which he is rather an exception from the English character, makes him a companion, in one respect, equal to

some half dozen. Thus I am liberally provided for, in one very important article—society. And in addition to all, and which is better than all, I find myself much recruited, and feel more like being in progress towards restoration, than I have been for years past. Shortly after coming here, I once more commenced the use of flesh in my diet; and have been enabled to persevere in it, I think with good effect. Surely I have the greatest reason to be thankful to that great Being "who feeds the young ravens when they cry to him, and without whom a sparrow cannot fall to the ground;" who thus makes "goodness and mercy to follow me," as if I was really one of those who fear Him, though I fall so utterly short in gratitude and duty.

I should like very much to give you some correct idea of this same Bagnieres, which as an item of curiosity, falls short of no other place I have yet seen in this interesting country. The town itself is indeed, all things considered, but a paltry place; and it is astonishing to me, that considering the attraction of its waters, which have given it celebrity since the days of the Romans, (and how long before nobody knows,) it should still be little more than a village, containing (I speak by guess) about two or three thousand inhabitants. There is not one habitation in it, whose exterior indicates superior elegance; nor is there in its environs, one country seat that attracts notice. There is one establishment, as a publick boarding house, and but the one, which is at this time being refitted; and when completed in style, according to its progress so far, will be superb in its accommodations. The mayor of the town gave a splendid ball at its opening, since I have been here. Strangers generally were invited. I was honoured with a ticket. Any temptation however, which I might have felt to gratify curiosity, by being a looker on upon the occasion, was at once repressed, from the circumstance of its being on the evening of the Sabbath. This will give you an idea of the religion of the place, where publick feeling would tolerate such an outrage on the sanctity of the Lord's day.

It is the scenery around Bagnieres which has enchanted me, beyond any thing I have ever yet seen, in all the productions either of nature or art. I have mentioned that the town stands in a valley, formed by the projecting spurs of the mountain, which at the town close in, so as to narrow the valley to about half a mile in width. Directly alongside of the town, the mountain rises from the valley by an abrupt and steep ascent, towering to a vast height. This steep face of the mountain is one continued thicket of trees and brush-wood, equal to any thing an American woods can show; so that you can see into it, or out of it, only a very short distance. Up the face of this precipice, art has formed roads, with great labour, winding in zig-zag directions, so as to make an easy ascent to the top. As you ascend, you are encompassed with a shade, so thick as to hide almost every thing from your view, but the road, before and behind; and are completely protected from the scorching rays of the sun, at all hours of the day. When you arrive at the top, you find it entirely bare, and the whole world seems at once to open upon you. Standing on the brow of the mountain, you are able to see over the thicket that hides its rugged ascent, and to look down on the town of Bagnieres, which, with its whole arrangement, is completely under your view, far below. Looking up and down the valley, you see it in both directions (a beautiful small river winding through it) as far as your eye can carry you, with all its thickly planted habitations and variety of cultivation. Some idea of the ex-

tent of prospect, as well as population of the country seen, may be formed from the fact, that eleven towns and villages can be distinctly counted, within the range of your vision. Looking towards Spain, on the south, you find yourself just on the verge of a world of mountains—Pyrenees towering behind Pyrenees, in long succession, until the tops of the more distant ranges are seen glistening white with snow. But what is better than all, is the lightness and purity of the mountain air. The weather clearing up, shortly after my arrival, has generally been fine, and it would seem that there is something in the nature of the atmosphere upon the mountains, that renders it exhilarating, beyond any thing I ever experienced. No doubt the beauty of the prospect itself has its effect on the animal spirits, and possibly my nervous system, from its debility, may have a sensibility that renders it more easily excited. It is a fact, however, that I have never ascended this lofty elevation, without feeling quite an exhilaration of spirits, which for a few days at first, was something like incipient intoxication. Half my time, from day to day, has been spent in wandering from one mountain peak to another, enjoying that change of prospect which change of position furnishes. The extended surface of the mountain may itself be called a mountainous country—sinking into deep valleys and rising into lofty peaks. The mountains are devoted to pasturage, and appear to make a fine range for all kinds of animals. Flocks of horses, cows, sheep, goats, and hogs, are here under the care of herdsmen. I have some opportunity of gaining acquaintance with pastoral life; and verily, whatever charms it may be clothed with, in the descriptions of poetry, they all vanish into dreariness and discomfort, as I have seen them in real life. The "shepherds' tents" are among the last abodes in which I should choose to dwell. The shepherds themselves are the most forlorn wretches any where to be seen.—Dirty, ragged, half-starved looking beings, lying for hours basking in the rays of the sun, in listless idleness; and getting up to mope about, with nothing to interest but the flocks they tend from day to day, and night to night. Jacob I believe gave a pretty correct account of the business, when he said, "thus I was in the day, the drought consumed me, and the frost by night, and my sleep departed from mine eyes."

The medicinal waters which Bagnieres furnishes, belong to the wonders of nature. There are nine or ten different springs, some of them very copious, which discharge a great variety of water, generally of a warm temperature, varying from lukewarm to near a boiling heat. They are used equally for drinking and bathing. The water that is most generally drank, is transparent, perfectly tasteless, and a little below blood heat. It is drank early in the morning, to the amount of from one to three half pint tumblers, and operates in the course of a few hours upon the bowels, without any painful sensation. A little girl attends the spring, and receives from each guest she serves, the trifling compensation of two sous.

The baths are in high credit for a variety of complaints, especially those of the rheumatick class; from five minutes to half an hour, is the usual time of continuing in them. The sensation they excite is very pleasant, except to the olfactory nerves, which are saluted with a slight odour, which every body agrees in comparing to that of rotten eggs. The one I have used is attended by an elderly matron, who charges the low compensation of seven cents each time. As soon as the patient has adjusted himself in the bath, he rings a bell, and the good lady herself enters

and removes his linen, which she again returns at a second ring of the bell, comfortably warm, from a small furnace which she keeps heated for the purpose. Such is the outrage on decorum, which custom sanctions in this country. The bathing operates powerfully on the organ of the skin, as I have experienced, by its producing a tendency to perspiration, in a degree to which I have long been a stranger. On the whole, I begin to flatter myself that it may please Providence, through the instrumentality of these waters, to turn my captivity, and bring about a measure of restoration. All however is in his hand, to whom it belongs to order our lot as he sees proper; and whom we may well trust, from the fact that his wisdom cannot mistake, nor his mercy fail. In the belief of this, I desire to remain, as ever,

Yours, &c.

FOR THE CHRISTIAN ADVOCATE.

TRANSATLANTICK RECOLLECTIONS.

No. VII.

"Forsan et hæc olim meminisse juvabit."

Revered and respected Editor—It was my intention to have pursued my Scottish Recollections much farther; but lest I should become too garrulous upon the delightful reminiscences of youthful days, and fatigue both you and your readers, I have determined to take my departure from the "land of the covenant," and to bring my communications much sooner to a close. But can I leave that land of letters and of piety, without casting "one longing, lingering look behind!" Ah! no, thou country of my dearest acquirements and most joyful associations, "Peace be within thy walls, and prosperity within thy palaces. For my *brethren* and *companions'* sakes, I will now say, peace be within thee; because of the *house of the Lord our God*, I will seek thy good."

According to "Ledwick's Antiquities of Ireland," Christianity was planted in that country as early as the fifth century, flourishing there like a garden in a desert, while the nations around it were involved in the darkness of the most abject superstition. At that early period, it was so famed both for piety and learning, that students came to it from the neighbouring states, to be instructed by the Irish doctors who excelled in philology, philosophy and theology. At the head of the religious orders of that day, who were known by the name of "Culdees," was the celebrated Columba, who afterwards established religion in Scotland, from whence it extended to England and Wales. The church, during this period, was of the Presbyterian form, and continued such until the eleventh century, when prelacy was *inflicted* upon it, with the other miseries of the papal dominion, under which it unhappily fell. From that period until the reign of James, in the beginning of the seventeenth century, Presbyterianism, and, indeed, piety and religion, may be said to have been banished from the island. About this time many thousands of the Scotch, together with their ministers, flying from persecution at home, came over to Ireland, and settled in the province of Ulster, and reinstated Presbyterianism; which has to this day continued to flourish, in despite of the combined opposition of English and papal prelacy. The following, however, will appear a curious fact in the present day:—"When Mr. Blair, a Scotch licentiate, arrived in Ireland in 1611, and scrupled an episcopal ordination, Eclin, bishop of Down, proposed that the Presbyterian ministers should join with him in the ordination; and that any expressions to which Mr. Blair might object in the established form, should be omitted or changed. The bishop of Raphoe granted the same indulgence to a Mr. Livingstone, and the same form was used in the ordination of all the Scotch ministers, who

settled in Ireland, from that time till the year 1642."*

From this period, until the restoration of Charles, the Presbyterians of Ireland, though oftentimes hunted by the bloodhounds of papacy and power, continued to increase, deprived sometimes of liberty, and sometimes of life; yet there was nothing officially done to militate against their standing as real ministers of the Lord Jesus Christ. As a proof of this, they received the tythes of their respective parishes, as the Episcopalians did of theirs, until the reign of the commonwealth under Cromwell, when the tythe was commuted into an annual salary from the treasury of £100 sterling. But scarcely had the king received his crown, and that too in a great measure through the influence of the Presbyterians, when he restored prelacy to all its former splendour, notwithstanding his oath to the contrary. And then it was that persecution was let loose against every sect, however pure in doctrine or holy in practice, that did not crouch beneath the footstool of antichrist. The infamously notorious act of uniformity was passed two years after this, which with one sweep cut off half the nation from Christian communion. Its unholy terms were, 1st. To all who had not been episcopally ordained, re-ordination. 2. A declaration of unfeigned assent to every thing contained in the book of Common Prayer and administration of the sacraments, and other rites and ceremonies of the Church of England; together with the Psalter, and the form and manner of making, ordaining, and consecrating of bishops, priests and deacons. 3. To take the oath of canonical obedience. 4. To abjure the solemn league and covenant. 5. To abjure the lawfulness of taking arms against the king, or any commissioned by him, *on any pretence whatsoever.* The consequence of this act was, that *two thousand ministers,* the most learned, and to a demonstration the most pious and conscientious, were cut off from the Church, and cast upon the world without subsistence, and without an opportunity of usefulness. "Many of the clergy who conformed, represented the schism of the dissenters in the most reproachful light. Dr. South calls it 'A schism that unrepented of, will as infallibly ruin their souls as theft, whoredom, or murder, or any other of the most crying, damning sins whatever.'"* And indeed, to this very day, the clergy of the established church in Ireland, keep up the cry of "damning schism" against dissenters. It is unfortunate however for these people, that in their zeal they forget that what is *schism* in one portion of the king's dominions, is well authenticated and established *truth* in another. In England and Ireland, English episcopacy reigns and rules, branding every thing else as schism; but in Scotland, Presbyterianism claims superiority by virtue of the very same power; while, in Canada, papal episcopacy, which in England, Ireland, and Scotland, is both schism and antichrist, according to the English church, becomes changed from the mother of harlots into a lady of *established* reputation; and by that very authority too which denounces her at home. So much for schism.

From this time until the coronation of George I., Presbyterians were treated more like the wild beasts of the forest than like men. As a proof of this, I will relate a few facts concerning their treatment in Ireland:—In 1662, when Major Blood, a desperate adventurer, laid a plan to surprise and take the Castle of Dublin, lo! the Presbyterians, because Blood was one of that denomination, were accused *en masse.* A number of their ministers were examined, and although on the examination it appeared that neither the clergy or laity of that body were implicated, yet seven ministers were imprisoned in Carlingford, and all the Scotch in the country were disarmed. After

* Vide "A Sketch of the Presbyterians of Ireland."

* Manning's Life of Towgood.

this they enjoyed a calm until James II. began openly to favour the papists, when he commenced to persecute the dissenters, shutting up their churches, and making it criminal for their ministers to officiate in private houses. No sooner, however, were William and Mary seated on the throne, than another glimpse of sunshine brightened the prospects of the persecuted Presbyterians: this continued until the accession of Anne, when an act obtained the royal assent, which made it necessary for persons to qualify themselves for office by receiving the sacrament in the Episcopal church; and provided that if any such person should ever after go into a Presbyterian meeting-house, he should forfeit £20 sterling for every such offence; and that he should be forever disqualified for any office, until he could make oath that he had conformed to the church. By another act, in the last year of her life, the education of youth was entirely taken out of the hands of dissenters: and in fact, so far had persecution arrived during this reign, that between the time of her death and the news of it arriving in Ireland, three Presbyterian churches, in the north of that kingdom, were nailed up by the church party.

Under the present royal family, however, the Presbyterians have not only been tolerated, but countenanced and supported. Their churches are amply protected by law; the test act has been repealed, and their congregations receive from the treasury an annual salary, according as they stand in the first, second, or third class, respectively, of £100, £75, or £50 sterling.

Properly speaking, there are four denominations of Presbyterians in Ireland—the Synod of Ulster; the Southern Association; the Associate Reformed Synod of Ireland; and the Covenanted or Reformed Presbyterians, who trace their original to the Waldenses.

Concerning the Southern Association we know very little, with this exception, that it is generally supposed in the north to be Arian; but whether it deserves this appellation as a body, or has got it in consequence of distinguished individuals belonging to it, who held these sentiments, we will not take it upon us to say; though, for our part, we do conscientiously think, and unhesitatingly say, that any body which permits its members, or any of them, to proclaim and vindicate a doctrine contrary to its standards, does in this world deserve the stigma attached to those who avow such doctrine, and certainly will not be held guiltless before God. We would say with the poet—

"He who *allows* oppression, shares the crime."

On this subject we are not left to conjecture, or to grope our way through darkness; for the Great Head of the church has commanded us, saying, "Come out from amongst them, and be ye separate, saith the Lord, and touch not the unclean thing." I confess freely, that I am one of those who would think that I was polluting the mantle of charity, by covering with it the clean and the unclean. And perhaps this is one of the most effectual ways, in which the great adversary can injure the church of the living God. A brother sees something wrong in our standards of doctrine—he is too zealous and conscientious not to declare it wrong; but, yet he is a brother, and better that the ark of the covenant should get a *little* wrong touch, than that a *good brother*, who sets at nought his fathers and his brethren without hesitation, should be dealt with fully and fairly and fearlessly! Out upon such tender-heartedness say I; "let God be true and every man a liar;" let *right* continue to be *right*, no matter who says it is wrong. If we are not assured that our doctrines and standards are according to the word of God, why let us be very cautious in awarding censure to those who gainsay them, until by diligent and prayerful research we find out what is truth; but, on the

contrary, if we have confidence in them, let us act so as to keep them pure, uncontaminated, and unadulterated. I am the more particular on this subject, because I have seen and witnessed the effects of such dereliction. And, Mr. Editor, if the Lord permits me to send you another communication, I will show you how far this unhallowed lenity, this kindness to a brother at the expense of being unfaithful to Christ, carried a respectable section of the church. I am sorry that I can say so little concerning the Presbyterians known by the name of the Southern Association, especially as connected with their reputed Arianism. This much I do know, that they and the "Presbytery of Antrim," a body of avowed Arians, are upon the best terms; and indeed the General Synod of Ulster recognise them so far, at least, as to admit them freely into their pulpits. But this proves nothing, as we shall subsequently show.

THE REV. MR. STEWART'S PRIVATE JOURNAL.

(*Continued from p.* 318.)

Monday, 7th. On Saturday, Mr. Bingham and myself took tea and passed the evening on board the *Pretpriatie*, Capt. Kotzebue—the ladies having declined the invitation, which extended to them also. She is a well built, substantial and fine ship of 22 guns, constructed under the direction of Capt. K. expressly for the voyage she is now performing. Her deck is remarkably handsome, and the accommodations of the officers and crew very convenient. She is however entirely too low between decks, both for comfort and beauty, not admitting of an upright position in a man even of ordinary size. The captain's cabin is large, airy, and well, but not handsomely furnished—no carpets or drapery. The chairs, sofa, tables, and sideboard are of plain mahogany, with one or two large mirrors. The most ornamental article is a richly painted half length portrait of Alexander of Russia; to which may be added a smaller engraved likeness of the same noble character, exquisitely finished, and said to be much more correct than the former. It is the production of a French artist, executed at the time the Emperor was in Paris; and, if I am not greatly mistaken, I have seen copies of the same in the United States.

The officers' cabin is separated from the captain's by the companion way, and is fitted so as to afford, beside a comfortable dining and sitting room, a large state-room for each of the lieutenants, midshipmen, and naturalists. Immediately forward of this is the forecastle, where the crew, one hundred in number, are neatly and conveniently accommodated. One end of this apartment is used as a chapel, and furnished with an altar—a shrine of the Virgin Mary—a tolerably executed Madonna—one or two crosses, and a painting of our Saviour, surrounded by portraits of the apostles, in twelve compartments of the same frame.

There is a publick service every Saturday evening, and we were gratified by the opportunity of witnessing the ceremonies of the Greek church. They consisted of the services of the rubrick, prayers, lessons, chaunts, the offering of incense by the priest (who officiated in an embroidered mantle of green, crimson, and gold)—the kissing of the Bible and of a cross, at the close of the service—held by the priest to each individual after the benediction. There was no exhortation, nor any thing in the form of preaching. During the ceremonies, which occupied more than an hour, the crew stood six abreast, three on the starboard and three on the larboard side, in regular lines from the altar to the bows, and observed the greatest order, and seemed to listen with suitable solemnity to the worship. The officers, among whom we took our places, formed a group im-

mediately behind the chaplain, and by their apparent reverence and devotion, set a commendable example to the crew. Their full, deep-toned voices, and in some instances, good taste in singing, added much to the effects of the chaunts and anthems, the chorusses of which, in two or three cases, were very fine.

Though in the whole there was a striking want of that simplicity, which we believe characterized the primitive church of Christ, still we could but regard with tender interest and complacency, a scene in which so large, so youthful, and so noble a company, publickly and solemnly testified their remembrance and fear of God; rather than in uniting in the shameless exhibitions of debauchery, which too often, by day and by night, scandalize the Christian name of ships at anchor at these Islands.

Within the last two days, there have been arrivals both from the leeward and windward stations, and the very animating letters received by them from the missionaries and chiefs, promise a more interesting state of things in the mission, than we have yet known; and have made our monthly prayer-meetings delightfully profitable. But as incidents of this kind will be fully noticed in the publick journal to the Board, I shall not, in general, enlarge on them, but confine myself to those which you will be less likely to find in print.

Wednesday 9th.——Yesterday morning, Mr. Hoffman and myself, after an early cup of coffee, visited the salt lake, of which, I have already given you a description. The morning was so fine, the air so pure and bracing, that without any exertion or fatigue, we returned in time to dine with the family at 1 o'clock. Before reaching the village, we descried a sail, coming from Tanai; it proved to be the native brig Ainoa, which came to anchor just after dark. Shortly after, a messenger from the royal family arrived, requesting a visit from us to Kaahumanu, who had been absent some months to the leeward, and had just landed. Our interview with her and the heads of the nation, was uncommonly pleasant and interesting. We found them in one of the upper rooms of her new house, on the point. The room was well lighted by several handsome glass lamps, and was furnished with a neat Chinese sofa, under a large and richly framed looking-glass. Two mahogany card-tables were covered with expensive cloths of orange and blue, and three large field bedsteads were hung with drapery of beautiful figured yellow merino cloth. On the floor, in the middle of the room, which was spread with new mats, of the finest and handsomest kind, the group was seated; consisting of Kaahumanu, in the centre, Karaimoku on one side, the queens of Rihoriho on the other—while Opiia and Hoapiri Wahine, the sisters of Kaahumanu—Keariiahomu, her husband (a son of Taumuarii) Laanui, the husband of Opiia—Tahitona, a Tahitian (private tutor and chaplain of Kaahumanu and Keariiahonui) and two or three confidential attendants, made up the circle. They were all well dressed, (not a naked person in the room) and apparently most happy in the arrival of the regent and queen. The first salutation we received from Kaahumanu, was in these words—"We are saved by Jesus Christ," *or* "Jesus Christ is our salvation;" and the whole conversation of the evening was on the subject of religion alone, which seemed to be the only subject of their thoughts and desires. When I recollected what they once were, noisy, drunken, debauched, disgusting idolators, and observed the sobriety of their appearance—the mildness of their manners—the piety of their conversation, and the tenderness and affection of their looks and expressions to us, while my heart deeply felt the power of

the contrast, and most sincerely blessed God for what my eyes saw and my ears heard, I was most forcibly reminded of a little circumstance which gave rise to a happy train of thought and feeling, during our first voyage to Lahaina. Shortly after our arrival at the islands, as you know, we were almost immediately separated from the rest of the mission family, and sent alone to *Maui*. Not yet familiarized to the noise, the rudeness, and the nakedness of the natives, and in a degree ignorant of the general mildness and harmlessness of their character, for the first few hours, at least, on finding ourselves surrounded by 200 of them, we naturally felt, in some respects, exposed to trials and dangers; we knew that the "*tender mercies*" of the heathen are "*cruel*," and felt ourselves completely in their power. While indulging in reflections of this character, I accidentally raised my eyes to the main top of the barge, and very much to my surprise, in the device on the top cloth, found a subject of meditation, that totally changed the character of my feelings, and so effectually lulled every apprehension to rest, that I have never known one of the kind since—It was a sketch from Isa. xi. 6. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them."

After a half hour's general conversation, they requested to have a hymn and prayers; at the close of which we returned home, greatly pleased with our interview, and with the happy prospects which the engagedness of the chiefs presents for the nation at large.

After breakfast this morning, the whole company, including the young prince, who had not come on shore last night, came to the chapel to return publick thanks for their safe return to Oahu, and happy meeting with their friends.

Saturday, 12th. We were last evening called to part with our Russian friends of the *Pretpriatie*, which left the harbour early this morning, and now looks only like a lofty spire in the midst of the ocean, as she is gently securing an offing from the island before night. We have formed a pleasant acquaintance with several of her officers, though only one, besides Captain Kotzebue, speaks much English. But none have taken such hold on our hearts as the interesting and accomplished young Hoffman—he has been so constantly in our family—has so greatly commended himself to our love by his intelligence and good breeding, by the warmth and polish of his manners, by the tenderness of his heart, and by a thousand evidences of a virtuous and amiable spirit, that our parting embraces were more like those of long beloved and bosom friends, than of strangers whose acquaintance has been only of a day. He spent both the last evenings with us, and among other little mementos, has left an elegant piece of Latin for each of us, in H.'s album. We feel sad at every remembrance of him, and our prayers hover around the ship that bears him from us, as we see her fading from our sight, probably forever.

Sabbath, 13th. The chapel has been filled to-day with hundreds of well dressed and respectable looking chiefs and people—and a more interesting congregation than they formed, can scarcely be imagined. There is indeed every reason to believe, that on the minds of many the word of God is working effectually, while the ears of all appear to be opened to the messages of salvation and of grace.

In the afternoon I held a service with the natives, in one of the valleys east of Honoruru. An incident or two during my walk, will show the state of feeling in the minds of

many of the people. When going, I met a company of females near a mile from the village, who I knew belonged to the families of the chiefs on the point. I was surprised to see them so far in the country on the Sabbath, and asked them where they had been; they replied, "To the thicket (or wilderness) near the mountains, that we might pray in secret places." They were then on their way to the chapel, for the afternoon worship.

On my return I met an interesting looking young man, and asked him where he lived, he answered, "Far in the country, where I work during the week, but to-day is the Sabbath, and I do not work, but go to the house of prayer, to hear the good word of God." And on reaching home, I found another waiting to inquire of Mr. Bingham and myself, whether it was "a sin to pray to Jehovah when walking along the street, and when at work;" for his heart often wished to pray when thus occupied, but he dared not, lest it might be wrong.

Monday 14th. Yesterday a French merchant ship, which has been in port for several months undergoing repairs, put to sea; and this morning the native brig Ainoa, left the harbour for Maui, taking to Lahaina our friend and patroness Hoapiri Wahine, who has been absent from her husband, on a visit at Tanai, for many months.

February 24th. There have been two late arrivals—the whale ship Swift, Capt. Arthur, from a cruise, and the brig Tamaahmaah, Captain Meek, from Norfolk Sound and the port of St. Francisco, in California. Neither of them, however, have brought any news or interesting intelligence.

Kaahumanu does not enjoy very good health, and by the advice of Dr. Law, her private physician, has retired three or four miles up one of the valleys, east of Honoruru, for the benefit of the mountain air. Those unacquainted with the attention and respect required by the high chiefs from inferiors of all ranks, would scarce believe the bustle and confusion this movement of her majesty has created. The removal of the court of Great Britain from St. James's to Windsor Castle, would not make a greater change in the west end of London, than is perceived in the fashionable circles of our metropolis. The road leading to her retreat, has been almost constantly marked by the *equipages* (two or three single horse wagons,) and by crowds of more *humble gentry* on foot, with hundreds of attendants and servants bearing furniture and provision, and a variety of luggage. Karaimoku and his family, which since the absence of Rihoriho, has included the young queen's Kekauruohi, Panahi, Kinau, and (at present) Kekauonohi, are the only *grandees* that remain. The etiquette of the court seems to require their presence at least occasionally, and though Kaahumanu only went on the morning of the 22d, they have just returned this evening from spending the day with her. We were quite amused with their appearance, as they approached the Mission House. Karaimoku rode in a neat yellow wagon, drawn by a fine and well harnessed horse; his wife, the queens, and his trusty and confidential attendants, were on horseback; while their respective retinues, making a large crowd, ran after them on foot, bearing the badges of their distinction, and spit boxes and tobacco pipes, the inseparable appendages of their persons. The queens were the objects of special notice, as exhibiting something that was entirely novel to us. The horses they rode were gay and spirited, and being unaccustomed to riding, and accommodated with men's saddles only, they rode *astride*, instead of sitting in the American manner. Being very modestly dressed, however, there was nothing particularly objectionable in their attitude, especially as it seemed requisite for

the safety of their royal persons.—They wore handsome slips of a variety of colours, made close in the neck, and deep *paus*, or native female dresses over them. As usual, when coming from the country, their heads, necks, and indeed almost the whole of their bodies, were covered with garlands of flowers, and wreaths of evergreen, which had a pretty effect, especially those that were gracefully entwined in their black hair, which hung, from the exercise they were taking, in loose and careless locks on their necks and shoulders. They sat and rode well, and as far as we could see them, came on a full canter.

Monday, March 7th. This day of universal prayer, has in the kindness of God, been made to us truly auspicious and happy, by an event which I doubt not, my dear sister, will secure your congratulations and joyful thanksgiving—Harriet is a second time a mother—and in the birth of a daughter, expresses herself under obligations of renewed love and devotedness to her covenant Saviour and God. In this dispensation, "He hath not dealt with us after our sins, nor rewarded us according to our iniquities," and we can testify that "as a father pitieth his children, so the Lord pitieth them that fear him." "He knoweth our frame, he remembereth that we are dust"—"He redeemeth our lives from destruction and crowneth us with loving kindness and tender mercies"—therefore we will call upon our souls and all that is within us, to bless his holy name, and to forget not all his benefits. May the blessings of Israel's God rest on those he has given us, and may the portion that belongeth to his people be their rich inheritance.

March 10th. Within the last few days the whale ships Reaper and Dauphin came into port, and this morning the Peru and the Almira were added to their number. These last ones directly from America, have brought letters and papers from some of our friends, and considerable supplies for the Mission. But every other feeling is lost in surprise and sorrow, at the truly melancholy intelligence they bring, of the death of our friends Kamamanu and Rihoriho. Mr. Evart's letter gave information of the decease of the former only: and as it was written but a few days before the vessels sailed, we at first flattered ourselves that the report of the king's death was founded in that of his companion. A paper, however, of a later date than the secretary's communication, assures us too fully of the unhappy fact. The truth is a shock to us—so much so, indeed, that we frankly confess, our tears are mingled with those of the chiefs and people, who are almost overwhelmed by the bereavement. We feel that we have lost those in whom we had a very deep interest, if they did not possess our warm and tender love; and there were circumstances in their embarkation, the recollection of which will always cause us to sigh, that they were denied against their own strong wish, and against the wish of the mission and of the nation, the privilege of having a pious teacher, interpreter and guardian with them.

We had indulged many speculations, as to the probable effect of their visit on themselves and their people—but the death of both, or of one of them, never entered our minds, except as connected with the general possibility of events. But it was the will of God, that they should go as they did go; and in the accomplishment of that same will, they have died at the place and under the circumstances that they did die. In this, as in all other cases, we have the high and holy consolation, that every mystery in His providence will eventually exalt the honour and the glory of his grace. Though clouds and darkness are often round about him, still righteousness and judgment are the habitation of his throne;

and in view of the wisdom of his counsels, an assembled universe will yet exclaim—"Great and marvellous are thy works, Lord God Almighty—just and true are thy ways, thou King of saints!"

March 15th. We think it probable our friends in America will feel some solicitude, lest the death of the king should prove an occasion of insurrection and bloodshed in the islands—but of this we have scarce had a thought, much less an apprehension. So long as the Prince *Ke-au-i-ke-ou-li* lives, the right of succession is indisputable. Rihoriho in his council with the chiefs, previous to his embarkation, formally and publickly appointed him successor, in case he should never return: and from the time of his departure the lad has been regarded, and officially addressed by the chiefs and people, as their king. This has been more especially the case of late: so that the intelligence has produced little or no change in his standing in the government—and none in his title, except the assumption of the name of Tameamea (or Tamehameha) III., as the official signature of the successor of Rihoriho.

Indeed, my dear M., in every respect our covenant God seems to have been preparing the way most happily for the arrival of the tidings; and the chiefs in power were never before in a state so favourable to political integrity and peace. Auspicious as the whole history of this mission has been, ever since (and even before) its first establishment on these shores, still the last three months must be regarded as the commencement of a new and more happy era in its progress, than had previously been known.

We have every reason to believe that the principles of eternal truth, with its sanctions from which they are inseparable, which for near five years have been enforced on the minds and the hearts of the leaders of this people, are beginning to have their destined and desired effect on their characters and lives; and that many of the most powerful of them, from the fear of God and a sincere love of his righteousness, are ceasing *in heart* to do evil, and learning to do well.

I think I can safely say, that we have good and satisfactory evidence of genuine piety, in the cases of a large number of the most influential personages in the nation; while all the rest are, in a greater or less degree, our avowed friends and followers in belief and practice. We cannot but think, the once imperious, haughty, and even scornful regent, Kaahumanu, a sincere Christian; she certainly is a most altered woman; and we have reason to hope the alteration arises from that change of heart, which humbles all who experience it at the feet of Jesus.

Her husband, *Kariiahonui*, a son of the lamented Taumuarii, (Tamoree,) gives still more decided evidence of love to God and man; and daily performs the part of an active and zealous missionary, by going from house to house in every direction, teaching, exhorting, and praying with the people. Opiia, another of the queens dowager of Tameamea, and Laanui, her husband, are equally exemplary in every respect, as are also Tapuli the ex-queen of Tanai, and her husband, *Kaiu*. To these may be added Karaimoku, Karaikoa, and many others of less note; (I speak now only of the high chiefs at present at this place) and this number includes the power of the kingdom. These, with the young king, and every chief of any importance, have regular family worship with their respective households twice a-day—never take a meal without having a blessing asked and thanks returned—observe the Sabbath with becoming propriety—attend all the religious instructions of the week, both private and publick—and studiously avoid every kind of amuse-

ment and pastime, not consistent with strict sobriety and Christian decorum. Their whole minds and their whole time seem given to our institution; and so far from becoming weary, they appear more and more desirous of making night and day profitable, by the acquisition of new light and a new knowledge of the word of God. Such is the state in which the melancholy tidings found them—and the effect is apparently such as might be expected—it was a dreadful blow, but we have seen and heard none of the extravagant expressions of heathen grief. For the first day or two, their sorrow was evidently keen and deep, but it was quiet, humble and Christian—their tears fell silently and rapidly, but they manifested no disposition to indulge in the loud wailing by which they were once accustomed to vent their grief.

The same day the news arrived—after the weekly lecture from the appropriate text, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord"—Karaimoku, entirely of his own accord, rose and addressed the people—commanding them to observe two weeks of humiliation, of penitence and prayer, on account of the calamity which had befallen them. I could scarcely command my feelings, at this unexpected evidence of the happy light in which he viewed the dispensation. The next morning, minute guns were fired from daybreak till eight o'clock, both by the fort on the point and the battery on Punch-bowl hill—the shipping wore their colours at half-mast, and all the chiefs put on full black.

Four official communications, for Tanai, Maui, and Hawaii, conveying the intelligence, and enjoining the observance of the season of humiliation and prayer, were also prepared and signed by the king and two regents, Kaahumanu and Karaimoku, and despatched by Opiia, accompanied by Mr. Chamberlain.

16th. Another arrival from America, the brig Convoy, Capt. M'Neil, from Boston. We have Heralds and papers by her, six weeks later than those by the Almira, but no letters for myself and family. We learn but few additional particulars of the king and queen, except that their bodies may be daily expected, in a government vessel commanded by Lord Byron. A copy of a letter from Mr. Bender, secretary of the London Missionary Society, informing that the king, queen, and party, were inaccessible to a deputation from that body, both before and during their illness, has added greatly to our grief. The chiefs are exceedingly distressed to know that they died without the prayers of the people and ministers of God.

The dispensation, in all its circumstances, is dark to us—but it will yet be light!

Judge not the Lord by feeble sense,
But trust Him for his grace;
Behind a frowning providence
He hides a smiling face.

Blind unbelief is sure to err,
And scan his work in vain,
God is his own interpreter,
And he will make it plain.

March 26th. I am called in very great haste to close my journal, in order that it may be sent by an opportunity now occurring, and which may be the last for many months to come. Nothing new has occurred since my last date, except another arrival from Boston, the brig Griffen, Capt. Pierce. By it I received a letter from Mr. Pomeroy, making me acquainted with the kindness of our friends at Cooperstown.

I send a hasty answer by the present vessel. We are all doing well and are happy. May the blessing of God rest on my dear sister, and all that is hers.

Yours, as ever,
CHARLES SAMUEL STEWART.

Review.

The character and measures of the emperor Alexander, of Russia, lately deceased, have become more interesting to the friends of religion than they would otherwise be, from the part which he once took in the promotion of Bible Societies and evangelical missions, and from the lamentable change, at the close of his reign, of a course which seemed to be so favourable both to his own happiness and to that of his widely extended empire. The following article, extracted from the Eclectic Review for May last, contains remarks and information relative to this distinguished monarch, which we think will prove interesting to our readers. For ourselves, we do not altogether agree with the Reviewer, whose work we quote, in regard to Alexander's character. We grant that he wanted firmness, and admit that this was a great want; yet, on the whole, we think he had more talent and less virtue, than is conceded to him in the following article. While we are satisfied of the justice of the observations with which this article is introduced and closed, it is our opinion, that if Alexander's good principles had been as deep and efficient as they once seemed to be, he did not lack the talents and address necessary to ensure success to the measures which those principles had dictated. Neither is our estimate of the character of Prince Galitzin, in perfect accordance with that of the Reviewer. We regard that prince not only as an amiable man and a devout Christian, but as an able statesman, who wanted nothing but the steady and decided countenance, support, and co-operation of his sovereign, to have effected as much for the benefit of his country, as the peculiar and unhappy state of society there existing would have permitted.

We are unwilling to believe—we do not believe—that the emperor Alexander was a deliberate political hypocrite, in his acknowledgments of the signal interposition of Divine Providence, in preserving Russia when assailed by the mighty power of Buonaparte, and in all that he did for the propagation of revealed truth. We believe that in all this he acted as he felt at the moment; but that his feelings were of that temporary and transient kind which princes, as well as private individuals, have often experienced and manifested, and which are extinguished and lost when temptations and trials assail them.

We also think that the writer of the following review, ought to have noticed the influence of the clergy, as a *fourth* obstacle to the work of reformation in Russia. It was their influence, quite as much as that of the lay nobility and the officers of the army, which operated to deter Alexander from continuing to yield to the counsels of Galitzin. The Pope, too, had a considerable agency in opposing the diffusion of the Scriptures; and it was the combination of the whole of these causes which made the unhappy emperor think that his power, and perhaps his crown and his life, would be endangered, if he did not change his course. He wanted the firmness and the strength of principle necessary to carry him forward, in the face of all this array of hostility. He yielded, and by yielding we verily believe he has done that which will issue in the event which he dreaded. We pretend to no special sagacity in foreseeing the effects which must follow from their proper causes, in morals and in politicks. But without such pretension, we venture to prognosticate, that Russia will not long remain in its present state—

that convulsions of a very serious kind are not far distant; and that the proper preventive of these would have been a continuance, under prudent guards and with wary but fearless steps, in that very course which Alexander abandoned, and in which his brother, it appears, is following his example. If absolute monarchs will not gradually relax the gripe of power, and by degrees prepare their subjects for the blessings of knowledge and freedom, the people, as soon as they have the opportunity, will seek to right themselves, and to trample their oppressors in the dust.

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ALEXANDER I. EMPEROR OF RUSSIA: *or a Sketch of his Life, and of the most important Events of his Reign.* By H. E. Lloyd, Esq. 8vo. pp. 350. Price 15s. London. 1826.

If it be at all times, and under all circumstances, far from easy to form a correct estimate of the character of monarchs, the difficulty increases in a tenfold degree when the qualities of a Russian autocrat are subjected to the investigation of his contemporaries. We are too apt to imagine that a despotick sovereign is perfectly unshackled; that his counsels are free from the distraction of conflicting, or the embarrassment of overbearing interests; that his measures, whether for good or for evil, are self-originated and unimpeded; that his choice of instruments depends entirely on his own judgment; and that the principles of his rule may be fairly inferred from the moral aspect of his reign, the effects of his political system, and the general condition of his people. It may be true, that these are the only materials within our reach, and equally so, that they shall prove quite insufficient for the specifick purpose. The veriest tyrant is more or less under restraint. There are considerations of inevasible urgency, impulses and resistances that set arbitrary power at defiance, controlling influences to which the most absolute will must yield; and no history can exemplify the operation of these circumstances more emphatically than that of Russia. There are three tremendous agencies, of which the Tsar must be in continual dread, —the nobility, the army, and the people. Among the first, there has hitherto been no difficulty in finding conspirators and assassins; the second is a two-edged weapon, as dangerous to the unskilful wielder as to the enemy; and for the third, no mob is so irritable and sanguinary as a rabble of slaves. It is vastly easy to sit down in the safety and quietness of private life in a free country, and define the canons of policy and morality by which a ruler thus situated shall regulate his conduct; but it would—we do not say that it *should*—become a very different affair, were we personally concerned in the matter. Commanding intellect, unyielding firmness, consummate intrepidity and self-possession, above all, stern and uncompromising moral principle must combine with kind and beneficent feelings, to make up a temper equal to the full requisitions of so trying an elevation.

We have no inclination, certainly, to depreciate the character of the late Emperor Alexander, but we cannot take it even as approaching to our *beau idéal* in the present case. That he was a man of good intentions and respectable talents, we are quite willing to believe, but it must be kept in view, that a much higher order of faculty is required in the master of a realm of slaves, than will be efficient in the governor of a free and represented people. The former has no check to his caprice, but in the exercise of his own judgment; no aid to his administration in open and unrestrained counsel and rebuke: the latter has an ad-

viser in every subject, through the different media of publick discussion. The chief of a popular government is the president of a well-ordered mechanism, and has little more to do than to watch over the regularity of its movements, and to provide for the maintenance of its integrity and activity; while an autocrat is himself the machine, if that can be rightly so termed, which is subject to no prescribed law of action, and of which the principles are altogether uncertain. Hence, if a despotick monarch be of a character distinguished by moral and intellectual excellence, his sway may have some advantages, in unity of counsel and promptitude of execution, over the administration of a constitutional chief. Happily, however, for mankind, the value and efficacy of government are not to be estimated by the exception, but by the rule: for one Titus, there are twenty Domitians; and were the proportion reversed, there would be more lost, on the despotick system, in stability, strength, and energy, than might be gained in less essential qualities of security and power.

From all, then, that we have ever heard of the Emperor Alexander, he appears to have been a striking instance of the incompetency of excellent dispositions and fair abilities to struggle with the inherent difficulties of an arbitrary government. We have not the smallest doubt of the purity of his intentions, nor of the sincerity of his earlier exertions in behalf of his degraded people. Had he been a free agent, or had he possessed that higher order of faculty and determination which would have enabled him to "trample upon impossibilities," we have assurance that his plans for the intellectual, moral, and political advancement of his people would have been triumphantly followed up, and that he would never have yielded to the fatal influences which suspended his career of glory. Nor were his deficiencies adequately supplied by his choice of a minister, although that choice reflected the highest honour on the motives and feelings that prompted it. The spirit of the amiable and excellent Gallitzin seems to have been better suited to the offices of that warm and sacred friendship which, as he never abused, so he never lost, than to the mastery of a turbulent nobility, a ferocious soldiery, a people ignorant and shackled, and, from those very circumstances, requiring the incessant vigilance of a jealous police. The following illustrations of Alexander's affectionate feelings are, we suppose, authentick; but, even if otherwise, they speak strongly in favour of the monarch respecting whom such anecdotes are circulated with acceptance.

"From his earliest years, he was remarkable for his respect and attachment to the persons entrusted with his education, and for his exemplary conduct towards his mother, the Empress Maria, which truly deserved the name of filial piety, being in him a feeling next akin to religion, a holy flame which burnt with unvarying splendour from his childhood to his grave. So entirely innate in him was this feeling, that he beheld with abhorrence, and, when the occasion served, marked by his serious displeasure, any violation of the Divine precept, 'Honour thy mother;' and it was but a few months before his death, that a young prince, who had treated his mother with disrespect, received orders to reside only in Moscow, under the special superintendence of Prince Golyzin, the military governor-general, and of the guardians appointed for him, who were at the same time commanded to take the administration of his property into their hands. He not only treated his tutors with respect while under their care, but continued through life to give them proofs of his gratitude and affection. For Count Soltikoff he showed unabated veneration during his life, and in 1818, followed his corpse, on foot and bareheaded, to the grave. Of his regard for Colonel Laharpe, many instances are recorded, of which the following may find a place here.

"His attachment to Laharpe was rather filial than that of a pupil; his greatest de-

light was in his society, and he would cling round his neck in the most affectionate embraces, by which frequently his clothes were covered with powder. 'See, my dear prince,' Laharpe would say, 'what a figure you have made yourself.' 'Oh, never mind it,' Alexander replied; 'no one will blame me for carrying away all I can from my dear preceptor.' One day he went to visit Laharpe, as was his custom, alone; the porter was a new servant, and did not know him; he asked his name, and was answered Alexander. The porter then led him into the servants' hall, told him his master was at his studies, and could not be disturbed for an hour. The servants' homely meal was prepared, and the prince was invited to partake of it, which he did without affectation. When the hour was expired, the porter informed Laharpe that a young man of the name of Alexander had been waiting some time, and wanted to see him. 'Show him in.' But what was Laharpe's surprise to see his pupil! He wished to apologize; but Alexander, placing his finger on his lips, said, 'My dear tutor, do not mention it; an hour to you is worth a day to me; and besides, I have had a hearty breakfast with your servants, which I should have lost, had I been admitted when I came.' The poor porter's feelings may be better imagined than described; but Alexander, laughing, said, 'I like you the better for it, you are an honest servant, and there are a hundred rubles to convince you that I think so."

"When he was at Paris in 1814, he paid a visit to the wife of M. Laharpe. As she remained standing, he said to her, 'You are much altered, madam.' 'Sire,' she replied, 'I, like others, have suffered from circumstances.'—'You mistake me; I mean that you do not sit down, as you used to do, by your husband's pupil, and chat familiarly with him.'" pp. xv—xix.

Mr. Lloyd justly remarks, that a relish for "the simple beauties of nature" is a highly favourable testimony to character; and he states that Alexander had much of this feeling. The instance, however, which he gives, can hardly be considered as in point. "The view from Richmond Hill," which the emperor considered as "the most lovely that he had ever beheld," betrays in its peculiar richness too much of the presence of man, to exemplify "the simple, the soothing, and the amiable scenes of nature." Of the Tsar's active humanity, too much cannot be said. The well-known event which obtained for him the gold medal of our Royal Humane Society, is of too common notoriety to justify its insertion here; but in these duties Alexander was never deficient. The police-officer who saved, at the hazard of his own life, the rash individual who was sinking in the half-frozen Neva, was applauded, rewarded, and promoted on the spot, by his benevolent sovereign. The sufferers from the dreadful inundations in Germany, were relieved by his abundant contributions; and when a similar disaster befel St. Petersburg, in November, 1824, he visited, in person, the scenes of misery, and while his open hand distributed the necessary relief, his presence and his language were yet more grateful to the feelings of the afflicted, than his liberal alms.

"It once happened, at the very moment when the emperor had given the word of command, and the guard on the parade was just on the point of paying him the usual military honours, that a fellow approached him in ragged garments, with his hair in disorder, and a look of wildness, and gave him a slap on the shoulder. The monarch, who was standing at the time with his face to the military front, turned round instantly, and beholding the wretched object before him, started back at the sight; and then inquired, with a look of astonishment, what he wanted? 'I have something to say to you, Alexander Pawlowitsch,' said the stranger, in the Russian language. 'Say on then,' said the emperor, with a smile of encouragement, clapping him on the shoulder. A long solemn pause followed; the military guard stood still; and none ventured, either by word or motion, to disturb the emperor in this singular interview. The Grand Duke Constantine alone, whose attention had been excited by this unusual interruption, advanced somewhat nearer to his brother. The stranger then related, that he had been a captain in the Russian service, and had been present at the campaigns, both in Italy and Switzerland; but that he had been persecuted by his commanding officer, and so misrepresented to Suwarrow, that the latter had turned him out of the

army, without money and without friends, in a foreign country. He had afterwards served as a private soldier in the Russian army; and being severely wounded at Zurich, (and here he pulled his rags asunder, and showed several gun-shot wounds,) he had closed his campaign in a French prison. He had now begged all the way to Petersburg, to apply to the emperor himself for justice, and to intreat an inquiry into the reason why he had been degraded from his rank in the army. The emperor listened with great patience, and then asked, in a significant tone, 'If there was no exaggeration in the story he had told?' 'Let me die under the knout,' said the officer, 'if I shall be found to have uttered one word of falsehood.' The emperor then beckoned to his brother, and charged him to conduct the stranger to the palace, while he turned round to the expecting crowd. The commanding officer who had behaved so harshly, though of a good family, and a prince in rank, was very severely reprimanded; while the brave warrior, whom he had unjustly persecuted, was reinstated in his former post, and besides, had a considerable present from the emperor." pp. xxvi—xxix.

Alexander seems to have possessed the rare talent of conferring favours with a grace which enhanced their value. When he sent a valuable jewel to Kutusoff, after the campaign of 1812, it was taken from the imperial crown, and the vacancy thus occasioned, was supplied by a small gold plate, on which the name of that officer was inscribed. After the attack on Montmartre, in which Count Langeron distinguished himself, dining with a party of which that general made one, he addressed him as follows:—"I have paid a second visit to Montmartre, where I found a parcel directed to you." On the count's replying, that he had lost nothing,—"Oh! I am not mistaken; see here!" The contents were the valuable insignia of a Russian order.

"The hackney-coachmen in St. Petersburg do not much like to drive officers, and seldom let them get out without their having paid them before-hand, or leaving something in pledge. They do not object to letting other persons get out whenever they choose, and will even wait hours for them. Alexander, who was generally dressed in a very plain uniform and a grey mantle, was walking one day on the English quay, when suddenly it began to rain very fast, and he would not step into a house. He accordingly seated himself in the first *droschke* he found, and ordered the coachman to drive to the Winter Palace. As he passed by the Senate House, the guard was called under arms, and the drums beat. The coachman looked, and said he supposed the emperor was riding by the Guard House. 'You will see him very soon,' replied Alexander.

"They at last arrived at the Winter Palace, and Alexander, who had no money about him, ordered him to stop till he sent his fare down. 'No,' replied he, 'you must leave me something in pledge; the officers have so many times deceived me. So you must leave me your mantle.' Alexander acquiesced, and left it with him. He directly sent down one of his footmen with five and twenty rubles, to give them to the coachman, to say that he had driven the emperor, and to bring him the mantle. The footman did so; when, instead of the coachman's being glad at the honour and the present, he laughed, and said: 'Do you think that I am so stupid; the mantle is worth more than twenty-five rubles; who knows what you mean? perhaps you want to steal it; no, that wont do, and unless the gentleman whom I have driven, comes himself, I shall not part with it.' Alexander had almost been obliged to go down himself, had not his chief coachman happened to come by, who confirmed what the footman had said. The poor coachman was now almost out of his wits for joy." pp. xxxi—xxxiii.

One more of these anecdotes and we must desist.

"The High Chamberlain N** received of the Emperor Alexander a most beautiful star of the order of St. Andrew, set round with diamonds, which was valued at 30,000 rubles. Being in pecuniary distress he pawned it; soon after this, there was a grand entertainment at court, where N** could not appear without this star. What embarrassment! Money was wanted, and the pawnbroker an inexorable man, would not part with the star for a quarter of an hour, unless it were properly redeemed. Now there was nobody that could help him out of this dilemma, but the emperor's groom of the bedchamber, who had in his possession two beautiful diamond stars, belonging to the emperor, one of which was but lately finished, and had cost 60,000 rubles. The high chamberlain accordingly had re-

course to him, and after many protestations, the gentleman was persuaded by incessant entreaty, and promises of returning it safe to him again after the entertainment, to entrust it to him. N** accordingly made his appearance at court with this star. Alexander soon perceived in the four large diamonds at the corners of the star, a great likeness with his own new star. He fixed his eyes several times on N**, and at last said, 'I am very much astonished to find you have a star which has a great likeness with one I have just received from the jeweller.' N**, quite embarrassed, replied only by unmeaning compliments and bows. The emperor, more and more struck with the great resemblance, at last said to him, 'I do not know what to say, but I must tell you plainly, that I almost believe that it is my star, the likeness is so very remarkable.' N** at last humbly confessed how it happened, and offered to undergo any punishment, but only begged that he would have mercy upon the poor gentleman of the bed-chamber, who had suffered himself to be persuaded. 'Never mind,' replied the generous Alexander; 'the crime is not so great that I cannot forgive it. But I cannot myself wear it any more. I must therefore make you a present of it, on condition that I shall in future be safe from such appropriations.'" pp. xxxiii.—xxxv.

We scarcely know whether to consider his knowledge of the conspiracy against his father as a blot upon the fame of Alexander. The capricious dispositions of Paul amounted nearly to insanity, and were throwing every thing into a state of confusion and danger. It was believed, at least it was affirmed, that he had determined on the imprisonment of his wife and his sons Alexander and Constantine; and a determination was formed, with the privity of the elder, to anticipate this purpose by putting him under restraint. When Alexander found that, instead of that doubtful measure, the conspirators had made all sure, by going the length of assassination, his grief and horror are said to have been extreme. The particular circumstances of this event are, however, imperfectly known, and Mr. Lloyd has given two different statements; one exceedingly and interestingly minute, and consequently the less likely to be true. It is singular enough, that these narrations should contradict each other on one of the leading points. The common story ascribes the fatal deed to Benningsen, who, when the others were relenting at the prayers and tears of the miserable victim, aware that to recede was to sign their own death-warrant, animated them to resolution, and used his own sash as the instrument of destruction. The other version describes Benningsen as leaving the room to obtain a light, and on his return finding the emperor dead.

We do not deem ourselves authorized to enter into a detailed examination of the history of so recent a reign. Mr. Lloyd has collected, with praiseworthy diligence, all, probably, that is to be known at the present moment; and his volume will be found valuable as a spirited sketch of one important section in the annals of Europe; but there is much still to be known, before a decided opinion can be formed on many particulars connected with the reign of Alexander. It is difficult, perhaps without further evidence impossible, to account for the discrepancy between the liberal feelings which adorned its commencement, and the narrow policy which clouded its closing scenes. Was he driven from his better impulses by the murmurs of his nobles, or cajoled into compliance with the mean and Machiavelian system of Metternich? We cannot answer this; but we are quite disposed to adopt the solution which shall be most favourable to a character which had many excellencies, counterbalanced, we fear, by some weaknesses.

Alexander's reign was characterized by events which exhibited him advantageously, though he had little share in their successful termination. Napoleon was conquered, not by arms, but by stress of weather, and by his own unusual

hesitation. Had he left Moscow a weak earlier, or, better still, had he halted at Smolensko, Russia was at his feet, and her Tsar his vassal. In the subsequent scenes, the bravery of Alexander, his courteous manners, his prepossessing person, his mental accomplishments, gave him advantages which went further, perhaps, for the moment, than military skill or political sagacity.

To his own country, his reign has been productive of many benefits. The advancement of learning, the abolition of personal slavery, the improved internal administration, the encouragement of manufactures, which have distinguished the government during his sovereignty, are measures which may be fairly ascribed to him as their enlightened originator and promoter; and we trust that, notwithstanding the unfavourable aspect of actual circumstances, a calm and deliberate view of the real interests of Russia may prompt his successor to urge on, with increased energy, the liberal plans which distinguished the earlier years of his brother's government.

After what we have already said, it can scarcely be necessary for us to add our recommendation of Mr. Lloyd's acceptable memoirs. A well-executed lithographick portrait is prefixed, and a plan of Taganrog occurs in the course of the volume.

Literary and Philosophical Intelligence, etc.

In a paper by Sir H. Davy, in the last part of the Philosophical Transactions, it is mentioned, that, independently of the chemical, there is a mechanical wear of the copper of vessels in sailing, which, on the most exposed part of the ship, and in the most rapid course, bears a relation to it of nearly 2 to 4.55. As the result of actual experiment, as to the electro-chemical means of preserving the copper sheathing of vessels, he concludes that the proportion of protecting metal should be from 1-90th to 1-70th.

The largest steam vessel ever built in England, was lately launched from Limehouse. She is called the Shannon, of 550 tons burden, and is intended to convey passengers and goods from London to Dublin, in seventy-two hours, calling at Margate, Dover, Portsmouth, and Falmouth, for passengers.

In France it has been strongly urged by M. de la Place, that all the nations of Europe, instead of referring their calculations of longitude to the meridian of their principal observatory, should have some common meridian; which would introduce into the geography of the world the same uniformity that exists in its almanacks and in its arithmetick. M. de la Place recommended the Peak of Teneriffe, or Mont Blanc, as a suitable meridian.

A fresco painting has been discovered at Pompeii, representing an eruption of Vesuvius, and several processions at the foot of the mountain. If this picture be correctly drawn, the site of Naples was formerly much more elevated than at present, and the Somma did not exist, or rather formed a part of Vesuvius.

There are now no fewer than three newspapers published in the capital of New South Wales. The files of these journals contain reports of meetings of agricultural societies, of proceedings of courts of law, pastoral charges to the clergy; discussions, political and literary; long columns of advertisements; in short, all the characteristics of an English newspaper, in a spot in the Antipodes, a few years ago tenanted only by a few naked savages. The Archdeacon's charge to the clergy of New South Wales states, that "the offspring of this colony has not its equal either for morals or quickness of apprehension." He states further, that they have the royal commands for the establishment of parochial lending libraries, and that "three distinct libraries have been sent out by his Britannick Majesty, together with a donation of one hundred pounds, independent of the church plate to each of the churches."—*Ch. Obs.*

American Porcelain.—The Porcelain manufactory at Jersey City, established about eight months since, is now going on with a fair prospect of success. The materials both for the body of the article and for the glazing are all found

abundantly in the United States, and are thought to be of a quality at least equal to the best French materials. Skilful and experienced workmen have been induced to come over from France, and a variety of articles of porcelain have already been finished at the establishment. A still greater quantity of porcelain vessels, many of them executed with great ingenuity and perfection, after the finest models of the antique, are now ready for the oven. We have seen several of the articles manufactured there, which, in the purity and delicacy of their texture, are nothing inferior to the finest French porcelain.—*New York Evening Post.*

The Haverhill (Mass.) Gazette mentions the following as a curiosity:—A lady in this town, a few days since, laid out some linen on the grass to whiten, and on taking it up, found to her astonishment a number of flowers elegantly painted upon it. A second time the same magical picture was stamped upon her linen, which led to the discovery of the fair painter. It was found to be a little worm, which diligently laboured till he produced the flower, and then died. The flowers are large, perfectly regular and variegated. The colour of the centre is yellow, the foliage of a dusky brown. Naturalists can probably give some further account of this little embroiderer.

M. Velpacau read a memoir to the Royal Academy of Medicine at Paris lately, tending to prove that if the pustules of the small pox are cauterized within the two first days of their appearance, they die away entirely; and if this be done even later, the duration is abridged, and no traces of them are left. The caustic he employs is a solution of nitrate of silver, in which he dips a probe, with which he pierces the centre of each pustule. M. Dumerel says that he has been long familiar with this practice, but instead of the solution, he employed the solid caustick itself.

From the last number of Professor Silliman's Journal.

The Antiseptic influence of Chlorine and its compounds—in a letter from M. Laisné to the Editor, dated Paris, 1825.—The daily and varied application of the chlorates of lime and soda, made at Paris by Dr. Lisfranc, chief surgeon of the hospital de la Pitié, has been attended with a degree of success, far surpassing the hopes which had been conceived by several other learned practitioners, who had employed this powerful chemical agent in medicine. Mr. Lisfranc has cured, in the course of a few days, very large ulcers, which had been unsuccessfully treated by the common methods. He has also had the satisfaction to succeed equally well with recent burns, especially with the severe sores of the greater part of those who were wounded at the burning of the manufactory of Livry, near Paris.

The numerous facts stated by learned bodies, and particularly by the Institute of France, have proved the disinfecting and curative efficacy of the chlorates.

The publick authorities have been constrained by conviction to adopt them in practice—every day the most learned practitioners make new applications of them in the healing art, and with peculiar propriety, in cases where medicine has hitherto been imbecile, particularly with respect to contagious diseases. It is evident, that the use of the chlorates is the best prophylactic remedy against these maladies, and that, either alone or almost alone, they have arrested their effects in individuals who were infected and near being destroyed by them.

It follows of course, that only a step is necessary to destroy every established seat, every potential and every active cause of these maladies, in bodies either organized or not: to arrive at the chemical demonstration of this cause neutralizable by a chemical agent, at the discovery of the system or of the organs, by means of which this deleterious cause attacks animal life.

FURSI LAISNE,
Professor of the Russian Language, rue du petit Vaugirard, No. 1. à Paris.

Remarks by the Editor.—Mr. Laisné's letter was forwarded under the expectation that it would be published, and with a promise of other communications, which he wishes to have made known to the learned societies of America—"especially to the Academy of Natural Sciences of Philadelphia, and to the honourable Mr. Maclure."

The pamphlet of Mr. Labarraque has been transmitted to us by the kindness of Mr. Laisné. It appears that the disinfecting powers of the chlorates are so great that if there be occasion to disinter and examine a corpse, which is already in a state of putrefaction, the odour disappears, provided a cloth moistened with the diluted chlorate be placed upon the body, and it will be necessary to sprinkle the cloth from time to time.*

* A particular case of this kind is related, where, for some judicial purpose, a body which had been buried one month, was disinterred by order of government, in August, 1823: it was offensive, and during the ten hours that it remained above ground, before the persons arrived who could certify its identity, it became very much inflated, and the stench was

If putrescent fluids have run upon the ground, their odour is destroyed by pouring the diluted chlorate on the place, and stirring it with a broom; by dashing it upon porticoes, stair-cases, &c. which are infected, a similar effect is produced.

Vaults, privies, sewers, &c. are cleansed in a similar manner.

Did our limits permit, all the statements in relation to this subject, contained in Mr. Laisné's letter might be corroborated by particular cases; only a few can be alluded to. The contagious effluvia emanating from diseased persons, are completely destroyed by sprinkling the chamber with one of the liquid chlorates, very much diluted with pure water; it should be dashed about the beds; and physicians and attendants should moisten their hands and their nostrils with the liquid.

These agents remove the odour of foul teeth and gums, and neutralize the dangerous emanation from the ulcerated sore throat. A purulent and offensive discharge from the bladder was removed by injections of a very dilute chlorate. Bodies kept for interment until they are offensive, may be rendered innoxious by these fluids, and professional men, called to examinations connected with medical jurisprudence, with processes of embalming, or with demonstrations in anatomy, should secure themselves by a free use of these powerful agents.

They neutralize the foul air of marshes, of markets, and other places where animal matters occasion a putrid and deleterious effluvium.

The common sewer in Paris, called Amelot, being entirely obstructed, had been for 40 years a nuisance. In 1782, eight men were suffocated in an attempt to cleanse it, and in a recent effort several workmen had fallen down in a state of asphyxia; when the attempt was again made, and with entire success, and without accident. The safety of this painful and dangerous operation appears to have been imputable entirely, to the use of the chlorate of lime, with which the workmen wet their hands, arms, and nostrils, and also all the putrescent matters which they were removing. The superintendant derived his safety from a disinfecting bottle, which he occasionally applied to his nostrils.—The space to be cleared was from ten to fourteen feet long, the putrescent matters formed a bed of four feet and a half in thickness, and the labour occupied more than four hours.

One of the workmen who had been thrown into a state of asphyxia, in the attempt to enter the vault without precaution, and who had lain forty-eight hours in this situation, entirely without sense, was completely restored by the use of the chlorate of lime, inhaling the odour, receiving the fluid internally, and having it sprinkled in his chamber.

M. Labarraque's preparation is called in the French memoir *chlorure de oxide de sodium et dechaux*, and the method of preparing it is given in Tome I. des Archives générales de Médécine."

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insupportable. The application of the chlorate of lime produced a wonderful effect—the smell ceasing almost from the first aspersion.

Religious Intelligence.

MINUTES OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

The General Assembly of the Presbyterian Church in the United States of America met, agreeably to appointment, in the First Presbyterian Church in the City of Philadelphia, May 18th, 1826, at 11 o'clock, A. M. and was opened by the Rev. Stephen N. Rowan, D. D. the Moderator of the last Assembly, with a Sermon from Colossians, iv. 17, "Take heed to the ministry which thou hast received in the Lord, that thou fulfil it."

After prayer, the Commissions were read, and it appeared that the following Ministers and Elders were duly appointed, and attended as Commissioners to the Assembly, viz.—

OF THE PRESBYTERY OF	MINISTERS.	ELDERS.
Niagara,	Rev. Ebenezer Everett.	None.
Buffalo,	William Page.	None.
Genessee,	Calvin Colton.	None.
	Samuel T. Mills.	
Rochester,	Joseph Penney.	Jacob Gould.
	William F. Curry.	
Ontario,	Norris Bull.	Alfred Beecher.
Geneva,	Henry Axtell, D. D.	Theodore Parsons.
	Joseph Merrill.	
	Lucas Hubbell.	

OF THE PRESBYTERY OF	MINISTERS.	ELDERS.
Bath,	Rev. James H. Hotchkin.	None.
Cortland,	None.	None.
Cayuga,	James Richards, D. D.	James M'Chain.
	Samuel Parker.	
	William M. Adams.	
Oneida,	Alpha Miller.	Abijah Thomas.
	David Chassell.	Harvey Fisk.
	Stephen W. Burritt.	
Oswego,	James Abell.	
Onondaga,	Eleazar S. Barrows.	None.
Otsego,	None.	None.
St. Lawrence,	Isaac Clinton.	William Clark.
Ogdensburg,	Moses Parmelee.	John Fine.
Champlain,	Asa Messer.	None.
Londonderry,	William Miltimore.	None.
Albany,	John Chester, D. D.	Joseph Green.
	Luke Lyons.	Ananias Platt.
	James V. Henry.	James Boughton.
Troy,	John Younglove.	James Wallace.
Columbia,	Henry B. Stimson.	Levi Calender.
	Sylvester Woodbridge.	Campbell Bushnell.
North River,	John Johnston.	Eli H. Corwin.
	Jared Dewing.	
Hudson,	Charles Cummins.	James Wallace.
	George Stebbins.	Townsend Seely.
Long Island,	None.	None.
New York,	Stephen N. Rowan, D. D.	Eliphalet Wickes.
	Thomas M'Auley, D. D.	Benjamin Strong.
	James G. Ogilvie.	Eleazar Lord,
	John Goldsmith.	Richard Cunningham.
	Joseph D. Wickham.	
New York, 2nd.	Joseph M'Elroy.	Robert Blake.
Newark,	Samuel Fisher.	None.
	Gideon N. Judd.	
Elizabethtown,	Stephen Thompson.	Jonathan Freeman.
	William B. Barton.	Jacob Davis.
Newton,	Jacob R. Castner.	None.
	Lemuel F. Leake.	
New Brunswick,	Archibald Alexander, D. D.	Elias Mollison.
	Isaac V. Brown.	
	Charles Hodge.	
Susquehanna,	Burr Baldwin.	Joshua W. Raynsford.
Philadelphia,	Jacob J. Janeway, D. D.	William Nassau.
	Ezra S. Ely, D. D.	Robert Hammil, of Norristown.
	William L. M'Calla.	Robert Hammil, of Philadelphia.
	John Burtt.	Samuel M'Learn.
New Castle,	Samuel Martin, D. D.	John Buchanan.
	Robert White.	John W. Cunningham.
	Eliphalet W. Gilbert.	William Kirkpatrick.
Lewes,	None.	None.
Baltimore,	Alexander Campbell.	None.
Distfict of Columbia,	James Laurie, D. D.	Joseph Nourse.
	Reuben Post.	James H. Handy.
Carlisle,	William Neill, D. D.	Thomas Trimble.
	Henry R. Wilson.	
	William R. Dewitt.	
Huntingdon,	James Galbraith.	None.
	John Peebles.	
Northumberland,	George Junkin.	None.
	William R. Smith.	
Redstone,	Alexander M'Candless.	None.
Ohio,	Francis Herron, D. D.	Samuel Thompson.
	Elisha P. Swift.	William Semple.
	Thomas D. Baird.	

OF THE PRESBYTERY OF	MINISTERS.	ELDERS.
Washington,	Rev. John Anderson, D. D.	None.
	Obadiah Jennings.	
Steubenville,	Donald M'Intosh,	None.
Erie,	Samuel Tait.	None.
Alleghany,	John Munson.	None.
Hartford,	Thomas E. Hughes.	None.
	Robert Dilworth.	
Grand River,	Jonathan Leslie.	None.
Portage,	Joseph Treat.	None.
Huron,	None.	Harman Kingsbury.
Winchester,	Samuel B. Wilson.	None.
	John Lodor.	
Lexington,	Conrad Speece, D. D.	None.
	James C. Wilson.	
Hanover,	John H. Rice, D. D.	William Maxwell.
	William J. Armstrong.	
Abingdon,	None.	None.
West Lexington,	James Blythe, D. D.	None.
Ebenezer,	Samuel Taylor.	None.
Transylvania,	None.	None.
Muhlenburg,	None.	None.
Louisville,	None.	None.
Wabash,	None.	None.
Salem,	John T. Hamilton.	None.
Madison,	James H. Johnston.	None.
Lancaster,	Solomon S. Miles.	None.
Athens,	None.	None.
Chilicothe,	William Dickey.	None.
Columbus,	None.	None.
Cincinnati,	Joshua L. Wilson, D. D.	Caleb Kemper.
	James Kemper.	
Miami,	James Coe.	None.
Richland,	Thomas Barr.	None.
Union,	Eli Sawtelle.	None.
West Tennessee,	None.	None.
French Broad,	None.	None.
Shiloh,	None.	None.
Mississippi,	Samuel Hunter.	None.
	George Potts.	
Missouri,	None.	None.
Orange,	Lemuel D. Hatch.	None.
Fayetteville,	None.	None.
Concord,	Daniel Gould.	None.
Mecklenburg,	None.	None.
Bethel,	None.	None.
Alabama,	Thomas Alexander.	None.
North Alabama,	None.	None.
Harmony,	None.	None.
Georgia,	None.	None.
Charleston Union,	Elipha White.	None.
	Reynolds Bascom.	
South Carolina,	Henry Reid.	None.
Hopewell,	None.	None.
Gen. Association of Connecticut,	Shubael Bartlett. Charles A. Boardman. Joab Brace.	
Gen. Association of New Hampshire,	Zedekiah S. Barstow.	
Gen. Association of Massachusetts,	Ebenezer Porter, D. D. Benjamin B. Wisner.	
Gen. Convention of Vermont,	John Wheeler.	
Reformed Dutch Church,	Thomas M. Strong.	Frederick Erringer.
German Reformed Church,	John H. Smaltz.	

Mr. John Hutton, a ruling elder from the Presbytery of Troy, appeared in the Assembly without a commission; but satisfactory testimony being given, that he had been chosen a commissioner to this Assembly, he was received as a member.

Mr. Josiah Bissell, from the Presbytery of Rochester, appeared in the Assembly, and produced a commission as an elder from that Presbytery. A member of that Presbytery informed the Assembly that Mr. Bissell had not been set apart as an elder; but that he was appointed as was supposed by the Presbytery, in conformity with the conventional agreement between the General Assembly and the General Association of Connecticut. After some discussion, the Assembly adjourned till 9 o'clock to-morrow morning. Concluded with prayer.

May 19th, 9 o'clock, A. M. the Assembly met and was constituted with prayer. The minutes of the last session were read.

The Rev. Cyrus Gildersleeve, from the Presbytery of Susquehanna, the Rev. Stephen Peet, from the Presbytery of Huron, the Rev. James Hoge, from the Presbytery of Columbus, the Rev. John Ford, from the Presbytery of Newark, and Mr. David I. Burr, ruling elder, from the Presbytery of Hanover, appeared in the Assembly, and their commissions being read, took their seats as members.

The Assembly resumed the consideration of the commission of Mr. Bissell, and after considerable discussion, it was resolved, that Mr. Bissell be admitted as a member of the Assembly.

The Rev. Thomas M'Auley, D. D. was chosen Moderator; and the Rev. John Chester, D. D., and the Rev. Samuel T. Mills, were chosen temporary clerks.

The minutes of the last Asembly were read.

Resolved, That it be the order of the day for Monday next to receive reports on the state of religion.

Mr. Gilbert, Mr. Goldsmith, Dr. Wilson, Mr. Barrows, and Mr. T. M. Strong, were appointed a committee to prepare a narrative of the information to be received on the state of religion.

Dr. Herron, Dr. Neill, Mr. John Johnston, Mr. Hodge, Dr. Axtell, Mr. Penney, Mr. Jennings, Dr. Wilson, Dr. Porter, Mr. Boardman, and Mr. C. Kemper, were appointed a committee of Bills and Overtures, to meet in this church to-morrow morning at 8 o'clock, and afterwards on their own adjournments.

Dr. Speece, Dr. Rowan, Dr. Laurie, Dr. Richards, Dr. Rice, Mr. Reid, Mr. Nourse, Mr. Lord, and Mr. Platt, were appointed a judicial committee, to meet in this church to-morrow morning at 8 o'clock, and afterwards on their own adjournments.

Resolved, that the General Assembly, and such persons as may choose to unite with them, will spend next Wednesday evening in this church, as a season of special prayer for the out-pouring of the Spirit on the churches, and in other religious exercises. Dr. Janeway, Dr. Ely, and Mr. M'Calla, were appointed a committee to make arrangements for the evening.

Resolved, That it be the order of the day for to-morrow morning to receive Synodical and Presbyterial Reports.

Mr. Post, Mr. Dewitt, and Mr. Potts, were appointed a committee to receive these reports, examine them, and read to the Assembly such parts of them as they may judge necessary to be read for the information of the Assembly; and also to prepare a statement to be transcribed into the Compendious View.

Mr. B. Strong, Mr. Nassau, and Mr. Fine, were appointed a committee to receive an account of the miles travelled by the Commissioners to the Assembly, and to make an apportionment of the Commissioners' fund, agreeably to a standing rule on the subject.

Mr. M'Elroy, Mr. Fisher, and Mr. Wickes, were appointed a committee to examine the Records of the Synod of Genessee.

Dr. Martin, Mr. Swift, and Mr. Maxwell, were appointed a committee to examine the Records of the Synod of Geneva.

Dr. Blythe, Mr. E. White, and Mr. J. Gould, were appointed a committee to examine the Records of the Synod of Albany.

Mr. Dewitt, Dr. Anderson, and Mr. M'Learn, were appointed a committee to examine the Records of the Synod of New York.

Mr. Miltimore, Mr. Henry, and Mr. Calender, were appointed a committee to examine the Records of the Synod of New Jersey.

Mr. Stebbins, Mr. Cummins, and Mr. Cuningham were appointed a committee to examine the Records of the Synod of Philadelphia.

Mr. Brown, Mr. Baldwin, and Mr. Freeman, were appointed a committee to examine the Records of the Synod of Pittsburgh.

Mr. Adams, Mr. Barrows, and Mr. Mollison, were appointed a committee to examine the Records of the Synod of Ohio.

Mr. Ford, Mr. Woodbridge, and Mr. Davis, were appointed a committee to examine the Records of the Synod of the Western Reserve.

Mr. Parker, Mr. Lyons, and Mr. Kirkpatrick, were appointed a committee to examine the Records of the Synod of Virginia.

Mr. Hunter, Mr. Hatch, and Mr. Semple, were appointed a committee to examine the Records of the Synod of Kentucky.

Mr. Clinton, Mr. Stimson, and Mr. Blake, were appointed a committee to examine the Records of the Synod of Tennessee.

Mr. Taylor, Mr. Treat, and Mr. Trimble, were appointed a committee to examine the Records of the Synod of North Carolina.

Mr. Hughes, Mr. Leslie, and Mr. Wallace, were appointed a committee to examine the Records of the Synod of South Carolina and Georgia.

Adjourned till this afternoon at 4 o'clock, P. M. Concluded with prayer.

Four o'clock P. M. the Assembly met and was constituted by prayer. The minutes of the last session were read.

Rev. Samuel Nott, from the Presbytery of Albany, and Mr. John Poor, a ruling elder from the Presbytery of New Brunswick, appeared in the Assembly, and their commissions being read, took their seats as members.

The delegates appointed by the last Assembly to attend the several Ecclesiastical bodies, with which the Assembly have a correspondence, reported respectively, and their reports were accepted.

A number of copies of the printed minutes of the General Association of Connecticut, of the General Association of Massachusetts, of the General Association of New Hampshire, of the General Convention of Vermont, and of the General Synod of the Reformed Dutch Church, were laid on the table, which were ordered to be distributed by the clerks among the members.

The committee appointed by the last General Assembly to confer with a similar committee to be appointed by the Synod of the Reformed Presbyterian Church, should they deem it expedient to appoint such a committee, and to prepare a plan of correspondence between the two bodies, reported that they met a committee of the Synod of the Reformed Presbyterian Church, in the city of New York, Dec. 30, 1825; which committee on the part of the Reformed Presbyterian Church, consisted of the Rev. Alexander M'Leod, D. D., the Rev. James Christie, and the Rev. John Gibson. After Conference the joint committees resolved to submit to their respective bodies, the following articles of agreement, viz.

Article I.

The General Assembly and the Synod of the Reformed Presbyterian Church, lamenting the existing separations between the members of the body of Christ, and believing that all the members of that body, being *many*, are *one* body; and trusting to the word of God, that these separations will not be perpetual, do *agree* to use all scriptural means, in the exercise of patience and prudence, to bring their several ecclesiastical connexions to uniformity in doctrine, worship, and order, according to the word of God.

Article II.

In order to bring about this desirable object on the basis of the proper *unity* of the visible church, it is mutually covenanted, that the ministers, members, and judicatories of these churches, treating each other with Christian respect, shall always recognise the validity of each other's acts, and ordinances, consonant to the scriptures; and yet that any church judicatory belonging to either body, may examine persons, or review cases of discipline, on points at present peculiar or distinctive to themselves.

Article III.

The General Assembly of the Presbyterian Church, and the Synod of the Reformed Presbyterian Church, shall severally appoint two Commissioners, with an alternate to each, to attend these judicatories respectively, who shall hold their offices till they are superseded by another choice; and these commissioners shall have the privilege of proposing measures important to the church of Christ; and of delivering their opinions on any question under discussion; but they shall have no vote in its decisions.

Article IV.

In order to carry this last article into effect, the General Assembly of the Presbyterian Church will at their sessions, in May, 1826, appoint commissioners who shall attend the succeeding meeting of the Synod of the Reformed Presbyterian Church, provided the said Synod shall have concurred in the above plan of correspondence.

The above report was unanimously adopted, and the plan of correspondence agreed upon by the joint committees, was accordingly sanctioned by the Assembly.

The committee on Psalmody reported that they have had the important business of their appointment under serious consideration; and have arranged such plans of operation as they humbly hope may be efficient to the great object in view. They think they shall have the indulgence of the Assembly, under a recollection of the magnitude of the labour, if they defer a particular report until the meeting in May next.

The committee were continued. A communication from Mr. Harvey Chapin was read, and committed to the judicial committee.

(To be continued.)

OBITUARY NOTICE.

Died, after a short illness, at his residence in Arch Street, Philadelphia, on Sabbath evening, July 23d, 1826, DANIEL JAUDON, for many years a distinguished teacher of a young ladies' academy in this city. A memoir of this excellent man and eminent Christian is in preparation for our next number.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of July last, viz.

Of Messrs. C. Starr and M. Allen, per James S. Green, Esq., from the treasurer of the Bible Society of Caledonia, New York, for the Contingent Fund			$10 00
Of Mr. William S. Plumer, one of the Theological students, per ditto, from an unknown friend to the Seminary, for ditto			10 00
Of Rev. John W. Scott, a quarter's rent for ditto			87 50
Amount received for the Contingent Fund			107 50
Of Rev. John B. Davies, per Thomas Flemming, Esq., of Charleston, S. C. for the Southern Professorship, from the following persons in the bounds of Bethel Presbytery, formerly part of Concord Presbytery, viz.			
1825, Rev. Robert B. Walker	$31 00		
James S. Adams	43 25		
John B. Davies	30 00		
Mr. Robert Harris	30 00		
	134 25		
1826, Rev. Robert B. Walker	$20 00		
John B. Davies	5 75		
Aaron Williams	20 00	45 75	180 00
Of Mr. James Anderson, of New York, per Robert Ralston, Esq., for the endowment of a Scholarship			2500 00
		Total	$2787 50

View of Publick Affairs.

EUROPE.

The foreign intelligence which has reached us within the last month is not of great interest.

BRITAIN.—London papers to the 17th of June, inclusive, have been received in this country. The British Parliament was prorogued on the 2d of June till the 14th of that month, and then dissolved. Writs were immediately issued for calling a new Parliament. Shortly before the prorogation, some new regulations were adopted, to prevent bribery at elections. The measure was carried in the Commons, only by the Speaker's casting vote. Whether these regulations have had any influence in producing riotous proceedings at the pending elections, we know not; but such proceedings, to an unusual extent, appear to have taken place. At Carlisle the civil officers were driven off the ground by the rioters, who could not be subdued, till they were fired on by the troops that were called in to disperse them.—Several lives were lost. The whole kingdom was occupied, at the last accounts, with the election of members for Parliament, and nothing else attracted publick attention—unless we except the arrival of our countryman, senator John Randolph, and the sage and smart sayings which he is reported to have uttered.

FRANCE.—The last advices we have seen from France are to the 14th of June inclusive. General Sebastiani, in the French legislature, had made an energetick appeal in favour of the Grecian cause. But although private sympathy and liberality in behalf of the suffering Greeks seem to be awakened, not only in France but almost

throughout Europe, yet we perceive no decisive indications that governmental measures are likely to be adopted in their favour—Although M. de Villele, the French prime minister, declared in debate, "that the cabinets of Europe had not been indifferent to the interests of the Greeks, and that diplomacy would soon put an end to the evils deplored." Alas! there are deplorable evils to which no future measures can apply a remedy. It is said that an unusual number of French military officers have lately resigned their commissions, displeased with the sacerdotal influence which has been exerted on military affairs. It is also said that a great number of families from Alsace, were in the act of emigrating to the United States. The French chambers were engaged in animated discussions on a number of topicks; but they are not of great interest to any but Frenchmen.

SPAIN.—It appears that the British court is still using all its influence with that of Madrid to obtain from the latter a declaration of the Independence of Mexico and Colombia. As yet, however, there has been no yielding on the part of the infatuated Spanish monarch. Distress of every kind still pervades this unhappy nation.

PORTUGAL.—The emperor Don Pedro I. of Brazil, who inherited the crown of Portugal, has confirmed the regency appointed by his dying father; and has declared that his daughter *Maria*, about ten years of age, is queen of Portugal, and that he will remain in his South American empire—It is said that Maria is to be married to her uncle Don Miguel—We scarcely believe this.

ROME.—The Pope, it appears, has appointed another bishop for the United States, with the title of *Bishop of St. Augustine.* His diocese is to consist of the States of Tennessee and Alabama, and the territory of Florida.

GREECE.—It is stated in the French papers, that there is reason to hope a portion of the garrison of Missolonghi has escaped—The atrocious cruelties perpetrated by the Egyptian troops on their Greek captives, are almost too horrible for recital—Ibrahim gave orders to kill all the prisoners taken at Missolonghi; and as these were not sufficient to furnish the six thousand heads and pairs of ears, which the Sultan had ordered him to send to Constantinople, he made up the number by the slaughter of unarmed peasants—How Christian nations can witness this and similar acts of cruelty and not interfere, is a problem which we beg never to be required to solve. It appears that Ibrahim is weakened by his victories, but it is stated that strong reinforcements are on their way to Greece from Egypt. In the mean time, the most unhappy and embittered dissentions still prevail among the party leaders in Greece. At present, the party of Colcotroni is triumphant; and Mavrocordato and Conduriotti have been obliged to flee for their lives, and have taken refuge at Hydra. It is affirmed, nevertheless, that since the fall of Missolonghi, all the Greek chiefs have redoubled their energy in calling their countrymen to arms. It appears that the National Assembly of Greece have vested the civil and military affairs of the country in a commission of eleven members.

RUSSIA.—The Empress Elizabeth, widow of the late emperor Alexander, died on the 10th of May, while on her way from Taganrog to Moscow. She was a niece of the Grand Duke of Baden, was born in 1779, and was married to the emperor Alexander in 1793. She accompanied the emperor in his last journey to his Southern provinces, and witnessed his death at Taganrog.

The recent concessions of Turkey to the demands of Russia, although productive of the appearance of pacification and satisfaction, on the part of the latter power, are by many believed to be nothing more than an advantage which will be used by Russia at no distant period, for the utter subversion of the Ottoman power in Europe. Some accounts represent the Turk as suspicious of unfair designs on the part of Russia, and as tardy in fulfilling the stipulations of the treaty, and as victualling the fortresses on the Danube—The last accounts, however, represent both the contracting parties as satisfied, and as manifesting mutual confidence.

The coronation of the emperor Nicholas had been put off till August, in consequence of the death of the empress dowager Elizabeth.

ASIA.

It is a principle with us to correct our errors, whenever we discover them. Misled by the articles extracted from English papers, ignorant that the British were carrying on any other war in India except with the Burmese, and never having heard before of the town of *Bhurtpoor*, or having entirely forgotten it if we had, we represented it as the strongest fortress of the Burman empire. We find, by examining the map, that it is about fifteen degrees to the West and North of the Burman empire. The war there carried on had, it appears, no connexion with the Burmese war. It was undertaken *professedly* to restore to his throne a native prince excluded by a usurper, but *really*,

we believe, to strengthen the British power in India. The expedition was conducted by Lord Combermere, with an army of 30,000 men, and a large train of artillery. This war is now terminated by the complete success of the British arms, and the taking of an immense booty—The British loss was 102 killed; 466 wounded; 11 missing.

We have seen the official despatch of Sir A. Campbell, giving an account of the renewal of the Burmese war. His representation is, and it appears to be a just one, that the negotiation for peace and the formation of a treaty, was a measure of deliberate perfidy on the part of the Burmese. That there was no intention to make peace, but only to gain an advantage by the cessation of hostilities—That the treaty which was to have been ratified in 15 days, had not even been sent to the emperor. When Sir A. Campbell discovered the treachery, he attacked the town of *Maloum*, or *Maloom*, before which his army was encamped, carried it by storm, after a tremendous cannonade and rocket firing, and at the last dates was pursuing his march for the capital, Ummerapoora. The loss of the British was said to be only 14; that of the Burmese 500 dead on the field, 80 pieces artillery, 120 ginjalls (grasshoppers) 1800 stands of muskets, 20 tons of powder, a large quantity of munitions, and the military chest containing 36,000 rupees—It was hoped there would not be much more resistance. We believe that these successes of the British in the Eastern world, and the extension of their dominions there, will eventually be overruled for good, and for the diffusion of the gospel: yet those concerned in making these conquests "think not so, neither doth their heart mean so"—Wealth and power are their object; in pursuit of which they regard not justice, nor the waste of human life. Their responsibility is awful; although He whose prerogative it is, may bring good out of evil.

Africa—furnishes, for the last month, no intelligence of importance.

AMERICA.

Panama.—On the 20th of May last, delegates to the Congress, expected to convene here, had arrived from no other states than those of Peru and Guatemala. Chili, it appears, has not yet appointed delegates, and the republicks of Rio de la Plata are said to be strongly opposed to the measure. Jealousy of the dominant influence of Bolivar, and the fear of some measures which may control the will and power of the several independent states, are represented as the causes of delay. It is said that the course recommended by our country, when generally known, would have much influence.

Colombia.—The aspect of the political affairs of this republick, which not long since appeared so promising, is at present very gloomy. Two great parties are formally arrayed against each other. General Bermudez is at the head of one, and General Paez commands the other. Both are organizing a powerful military force, and we fear that bloodshed and civil war will follow; unless the speedy arrival of Bolivar shall prevent the catastrophe—He, it is to be regretted, was so distant, and so circumstanced, at the last advices, that it was thought he could not be expected in Colombia soon. We hope he will arrive in time to interpose his influence, to prevent those conflicts of the opposing parties, in which all the tyrants in the world would rejoice, and which would be most inauspicious to all our sister republicks of the South.

Buenos Ayres.—Hostilities between Buenos Ayres and the Brazilian Emperor seem of late to have been wholly confined to naval operations. The emperor has the most vessels of war, but the republick has so skilful a commander of her little fleet in Commodore Brown, that hitherto she has had the advantage. A new commodore, Captain Norton, is expected to surpersede the late Portuguese Admiral Lobo; and the destruction of the republican fleet is then predicted—with what probability we know not; but we are sorry to see an American, or an Englishman, taking the command of any forces, which are to act against those who are contending for their rights.

Brazil.—On the 6th of May, Don Pedro I. Emperor of Brazil, opened what he calls the second National Assembly, under the constitution which he framed. He felicitates the "august and most dignified representatives of the Brazilian nation" on "the harmony which, under this constitution, prevails among the political departments in the best possible manner"—except in what he denominates "the Cisplatina Province"—otherwise called the Banda Oriental. He charges the inhabitants of that province with ingratitude, for revolting against his government, and declares that the national honour demands that this province should remain an integral part of his empire. Besides this, the speech contains little noticeable, beside what is embraced in the following paragraph, which we shall leave to speak for itself.

"I have confirmed the Regency in Portugal, which my father had created. I have given an amnesty: I have given a constitution. I have abdicated and ceded all the indisputable and irrefragable rights which belonged to the monarchical crown of Portugal, and the sovereignty of those kingdoms, to the person of my much beloved and

dear daughter, the *Princess Donna Maria da Gloria*, now *Donna Maria the Second, Queen of Portugal.* This was proper for my honour and the good of Brazil. Thus some Brazilians, though incredulous, will know (what they ought to have known) that the interest of Brazil, and the love of her independence are strong in me; that I have abdicated the crown of the Portuguese monarchy, which by indisputable right belonged to me, only because at a future day it might compromit the interests of Brazil, of which I am the perpetual defender."

UNITED STATES.—Within the month past, an occurrence has taken place in our country which has awakened, throughout the whole, the most lively feelings, and which will become a subject of most interesting contemplation for posterity. The two men, who, far more than any other two, were instrumental in promoting and proclaiming the independence of the United States in the Congress of 1776, after surviving that event for half a century, and witnessing as the fruit of it the unrivalled prosperity of their country, and receiving for themselves its highest honours, expired, at the distance of five hundred miles from each other, on the very day of the national Jubilee, and while its celebration was at the height in every part of the land.

JOHN ADAMS was born on the 19th of October, 1735; THOMAS JEFFERSON on the 2d of April, O. S. 1743. Of course, at the time of their death, on the 4th of July, 1826, the former was in his 91st, and the latter in his 84th year.

In the Congress of 1776, the motion for independence was first made by Richard Henry Lee, of Virginia, on the 7th of June. On the 10th of that month, a committee of the whole reported, "That these colonies are, and of right ought to be, free and independent states; that they are absolved from all allegiance to the British crown; and that all connexion between them and the state of Great Britain is, and ought to be, totally dissolved." The consideration of this report was made the order of the day for the 1st of July following: and a committee was appointed to prepare a draught of a declaration of independence; that it might be ready for immediate promulgation, if Congress should decide in its favour. This committee consisted of five members; namely, Thomas Jefferson, John Adams, Benjamin Franklin, Roger Sherman, and ——— Livingston. The draughting of the instrument was, by their fellow committee men, referred to the two first named—It was, in fact, prepared entirely, in the first instance, by Mr. Jefferson; and it is said that a copy of this original draught has been left among his papers. With some modifications, not at all affecting the spirit and design of the whole as originally written, this declaration was formally sanctioned by Congress on the 4th of July—the report of the committee of the whole having been adopted two days before.

Men of more deliberation than were the fathers of our country, never decided on momentous publick affairs. The matter of independence was most fully, freely, and gravely discussed. Some, of whose integrity, patriotism and wisdom, not a doubt was entertained, thought that it ought at least to be delayed. Of these, the late venerable John Dickinson was the most distinguished; and his ingenuity and well known powers of argumentation were exerted to the utmost, to obtain a delay. John Adams was his opponent, and the respondent of all who sided with him. It was, in fact, the acumen, learning, energy and eloquence of Mr. Adams, that bore down all opposition, and secured nearly a unanimous vote. In regard to this conflict, Mr. Jefferson characterized his associate Adams, by calling him the Ajax Telamon of the day. Hence it appears, that the declaration of independence was penned by the talents of Mr. Jefferson, and carried through Congress chiefly by those of Mr. Adams. Mr. Jefferson seldom spoke in that body, and never, we believe, at any length. His powers were those of a writer, not of a speaker. We think the foregoing statement may be relied on as authentick, although a part of it depends on verbal testimony—Yet the verbal testimony was that of actors in the scenes to which it relates, with many of whom we had, in younger life, the honour of a personal acquaintance.

After the declaration of independence, the course of the two great men, whose death our country has been called to commemorate during the last month, is known to all our readers. They were, for a time, ardent political rivals. But it was among the happy circumstances of their protracted lives, that they outlived all their hostile feelings, and renewed, with the utmost cordiality, all the warm friendship of their earlier years. Full of days and full of honours, and on the jubilee of their country's freedom, they have descended to the tomb; and with a unanimity and ardour which does honour to our citizens, their virtues and their services are commemorated, by every token of the highest regard. Numerous reflections with which our mind is filled we have not space, nor, in some respects, freedom to express. We desire to bless God, that he has hitherto raised up for our country such able and faithful men to manage its concerns; and it is our prayer, and should be that of all our readers, that our publick councils, and all the departments of our government may ever be guided and managed by those who fear God, possess wisdom, and devote all their powers to the promotion of the publick welfare.